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“DECISION OF CHARACTER.”

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The Author who framed this title commands our sincere regard by the appealing nature of his circumstances. His great soul was enshrined in a feeble body, and physical weakness imposed pathetic disabilities. His frail body was sanctified in splendid conquest. The hand that inscribed this subject was familiar with exhaustion, but a lofty mind was combined with a strenuous will to resist the enfeebling suggestions of weakness, and so his body became a temple of the Holy Ghost, as he transcended invidious circumstances by invincible idealism. His philosophy derived an accent of authority from his courageous embodiment of its principles, and he commends decision of character by his example. His throne of eloquence was set in stern conditions, but his voice remains resonant with the appeal of Eternal Truth; therefore, as we assemble at the shrine of John Foster, true homage will find expression in the dedication of our minds to purposes that glorify our Maker, and befit the destiny of those who by faith and work regard Life's vocation in the spirit of a glorious Immortality.

John Foster was a Baptist minister in Bristol, England. He flourished in the early part of the 19th century. His achievements are the more remarkable because he made his conscious limitatures as a public speaker, a reason for the more strenuous dedication to literature. It can be said of him that "his language was the graceful vehicle of virtuous thought."

Exalted and controversial themes commanded his majestic style for criticism or for commendation; and history places him among those formative thinkers who enforce eternal truths with literary power and make their verdicts the moral axioms of mankind. He informs us that at twelve years of age he had "a painful sense of an awkward but entire personality." He attained personal nobility through dedicated ability. He belongs to that exalted type which greets difficulty with resolution and with high intent, and which forbids despair to justify itself in adversity or to insinuate defeat in circumstances that invite conquest.

The human will is magnified by the Author's opening challenge:

"We have several times talked of this bold quality, and acknowledged its great importance. Without it, a human being, with powers at best but feeble, and surrounded by innumerable things tending to perplex, to divert, and to frustrate their operations, is indeed a pitiable atom, the sport of divers and casual impulses. It is a poor and disgraceful thing not to be able to reply, with some degree of certainty, to the simple questions, What will you be, What will you do?"

"What will you be? What will you do?" These questions should pulsate with moral sincerity, and be dignified by a sense of accountability unto God. They speak the regal powers of every soul, and suggest the

moral grandeur of a life motived by love and animated by exalted principles. This two-fold inquiry induces a sense of responsibility in the presence of opportunities for culture and service. This world was framed to be explored by alert and willing minds, and the golden gateways of this wonderland can only be unlocked by industry. We cannot inherit the sublime, we must attain it. Mozart is credited with the reply to his admirers: "If few have excelled me in my art, few have exceeded me in my industry."

Nobody can incidentally command the music of the spheres, nor compel the stars and grass to yield their secrets to eyes made unobservant by lassitude. Gilt-edged books, appropriately bound in calf, will remain closed to minds that habituate themselves to scraps and fictions. Skill and Will are the twin powers of achieving lives, and there is no life worth while until we own with Paracelcus:

"I can devote myself.
I have a Life to give."

Life's purest joy springs from its achieving power, for joy is the by-product of an industry that means the unification of our common gifts in noble aims and tasks. Youth may easily slide into synicism through desultory ways, or become shamefully parasitic instead of patriotic and human. We are creatures of alluring temptations and of ennobling challenges, and we cannot hope to conserve "the peace of a still and quiet conscience" without a discriminating judgment and a deliberate will. We are constantly invited to respond to voices that speak Life's awful antagonisms, and we have to choose between lending ourselves out to base dreams and to unscrupulous acts, or giving ourselves wholly to "whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely." Let Youth be warned by the appalling candor of those dere-

licts whose only hope is glimpsed in the agony of their confession :

“We have done with hope and honor,
We are lost to love and truth;
We are dropping down the ladder rung by rung,
And the measure of our torment is the
measure of our Youth.
God help us! for we knew the worst too young.”

Such lamentations and defeat are the sorrows of an irresolute will, and a momentary contrast with the dignity and romance, and the humor, of a life elevated by noble thought and concentration must confirm us in a life of splendid strength through God’s Eternal Son. We believe that God Himself regards with rapture the dedication of every young soul to purposes that restrain to inner purity and to lovely service. It must be Heaven for God to behold transfigured Youth yielding all its gifts to the constraints of Christ’s Spirit in the attainment of this august decision :

“Just as I am, young, strong and free,
To be the best that I can be
For Truth and Righteousness and Thee,
Lord of my Life, I come.”

The secrets of this inflexible nature are related by Foster in duteous terms, and “self-reverence” will habituate their adoption.

“The first prominent mental characteristic of the person whom I describe is a *complete confidence in his own judgment*. It will perhaps be said that this is not so uncommon a qualification. I, however, think it is uncommon. It is indeed obvious enough that almost all men have a flattering estimate of their own understanding, and that as long as this understanding has no harder task than to form opinions which are not to be tried in

action, they have a most self-complacent assurance of being right. This assurance extends to the judgments which they pass on the proceedings of others. But let them be brought into the necessity of adopting actual measures in an untried situation, where, unassisted by any previous example or practice, they are reduced to depend on the bare resources of judgment alone, and you will see in many cases this confidence of opinion vanish away."

This "mental characteristic" must never be confused with unteachable stupidity, nor with the harmful conceit of uninformed opinions. It is easy to mistake persistent prejudice for reasoned judgment, and just as easy to adopt ignoble preferences on the assumption that we are swayed by lofty principles. The contention of having made up the mind to do something may mean more "make-up" than mind, and it may even lead to doing something at the mind's expense. Confidence in our own judgment will require a stern sense of honor in dealing with the facts of experience. Contacts with other minds will be deemed a privilege, and their evident superiority will be directive rather than irritative. The brain of the race is supplemental, and a noble mind will derive light from those august affinities that constitute the great catholicities of mankind. Information will be judged with insight; circumstances will be servants, and difficulties will be ladders. Above all, the devout mind will desire to consummate its plans in the humble and invincible confidence of God's approving wisdom. "Anywhere with God" is a motto for people made fearless in His searching Light. The supreme function of the human mind is "to think God's thoughts after Him," and then to transmute them into noble deeds.

This confidence has been the characteristic of formative thought and action, and by the splendors of that

confidence we trace the movements of pioneering souls. We often sit at the feet of seers who, in their day, were supposed to have lost their heads. Humanity does not always reserve its chief honors for people who exceed its standards. Reformers, with all tears wiped away before the Great White Throne, must enjoy the irony of seeing themselves mocked and martyred and then pedestalled in symbolic marble or bronze. Some who were deemed the "offscouring of all things" see their image sealed in the wizardry of stained-glass windows, and they forget the stain upon their critics for the very rapture of having let the light through. Poets and artists often wrought their dreams and hopes in an atmosphere of scorn, but they were faithful because they were aware that it takes time for knowledge to "grow from more to more." We thank Almighty God for those resolute souls who, in every age, have dared to transcend accepted standards with unobtrusive strength, and whose only consolation was whispered in the tremendous claim: "We have the mind of Christ." And so the earth moves sunward to the music of the pioneers.

"A strenuous *will* must accompany the conclusions of thought, and constantly incite the utmost efforts to give them a practical result. The intellect must be invested, if I may so describe it, with a glowing atmosphere of passion, under the influence of which the cold dictates of reason take fire and spring into active powers."

Our Author forbids any confusion between desire and will, and if decision is to claim the dignity of character it must move from the region of mere ideas into the sphere of action.

"A person actuated by such a spirit seems by his manner to say, Do you think that I would not disdain to adopt a purpose which I would not

devote my utmost force to effect; or that, having thus devoted my exertions, I will intermit or withdraw them, through indolence, debility, or caprice; or that I will surrender my object to any interference except the uncontrollable dispensations of Providence? No, I am linked to my determination with iron bands; it clings to me as if a part of my destiny; and if its frustration be, on the contrary, doomed a part of that destiny, it is doomed so only through calamity or death."

We recall a classic reference to minds that lack the reinforcing might of a resolute will:

“And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard, their currents turn away
And lose the name of action.”

This essential attribute is prominent in the judgments of the New Testament, where the problem of the will is presented with candour that humbles, in association with the secret that inspires hope. “For the good which I would I do not; but the evil which I would not, that I practise. O wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord.” (Ro. 7:19, 24-25.)

Life, sooner or later, humbles our confidence and rebukes our pride, *unless* we derive moral inflexibility from Him to whom we pray:

“Our wills are ours! we know not how;
Our wills are ours! to make them Thine.”

Courage is an essential part of the decisive character. “As the conduct of a man of decision is always individual, and often singular, he may expect some serious trials of courage.” He must become independent of praise

or blame. Other people's displeasure must not mitigate his zeal. He will resist reproaches in the serene pursuit of his ideals, and be sustained by the secret approbation that proves his conscience to be—"The Oracle of God."

"This invincibility of temper will often make even the scoffers themselves tired of the sport: they begin to feel that against such a man it is a poor sort of hostility to joke and sneer; and there is nothing that people are more mortified to spend in vain than their scorn. Till, however, a man shall become a veteran, he must reckon on sometimes meeting this trial in the course of virtuous enterprise. And if, at the suggestion of some meritorious but unprecedented proceeding, I hear him ask with a look and tone of shrinking alarm, But will they not laugh at me?—I know that he is not the person whom this essay attempts to describe. A man of the right kind would say, They will smile, they will laugh, will they? Much good may it do them. I have something else to do than to trouble myself about their mirth. I do not care if the whole neighborhood were to laugh in a chorus. I should indeed be sorry to see or hear such a number of fools, but pleased enough to find that they considered me as an outlaw of their tribe. The good to result from my project will not be less because vain and shallow minds that cannot understand it are diverted at it and at me. What should I think of my pursuits if every trivial, thoughtless being could comprehend or would applaud them; and of myself, if my courage needed levity and ignorance for their allies, or could be abashed at their sneers?"

Dangers! Difficulties! Sacrifice! Peril! will find such intrepid spirits voluntarily committed to tread within

these menacing precincts if the pathway leads through them to duty and achievement.

“It was in the true elevation of this character that Luther, when cited to appear at the Diet of Worms, under a very questionable assurance of safety from high authority, said to his friends, who conjured him not to go, and warned him by the example of John Huss, whom, in a similar situation, the same pledge of protection had not saved from the fire, ‘I am called in the name of God to go, and I would go though I were certain to meet as many devils in Worms as there are tiles on the houses.’

“A reader of the Bible will not forget Daniel, braving in calm devotion the decree which virtually consigned him to the den of lions; or Shadrach, Meshack and Abednego, saying to the tyrant, ‘We are not careful to answer thee in this matter,’ when the ‘burning fiery’ furnace was in sight.

“The combination of these several essential principles constitutes that state of mind which is a grand requisite to decision of character, and perhaps its most striking distinction—the full agreement of the mind with itself, the consenting co-operation of all its powers and all its dispositions.”

It would appear that the nobler the purpose the fuller the courage. Christian missionaries especially confirm this view. We admit that ambition and pride and even revenge may induce courage, but its superb examples are typified in lives made persistent by principles which were inculcated in Galilee and proved to be invincible on Calvary.

Napoleon had courage to exhibit the might of tyranny, whilst Lincoln revealed a courage to suffer and to endure in the cause of human pity.

“Richard III offers a dreadful specimen of this indivisibility of mental impulse. After his determination was fixed, the whole mind with the compactest fidelity supported him in prosecuting it. Securely privileged from all interference of doubt that could linger, or humanity that could soften, or timidity that could shrink, he advanced with a concentrated constancy through scene after scene of atrocity, still fulfilling his vow to ‘cut his way through with a bloody axe.’ He did not waver while he pursued his object, nor relent when he seized it.”

David Livingstone, “enduring as seeing Him who is invisible,” was dauntless before ferocities and terrors, and in the humility of his majestic witness, he has bequeathed a memory that relates the invincible spirit of Christ to the noblest passions of human love. We believe that the selfishness of ill-motived courage is being outwitted by Love’s resistless strength.

Nobility of aim must ever remain the chief hope of a strong character.

“It is highly conducive to a manly firmness that the interests in which it is exerted should be of a dignified order, so as to give the passions an ample scope and a noble object. The degradation they suffer in being devoted to mean and trivial pursuits, often perceived to be such in spite of every fallacy of the imagination, would in general, I should think, also debilitate their energy, to which nothing can be more adverse than to have the fire of the passions damped by the mortification of feeling contempt for the object, as often as its meanness is betrayed by failure of the delusion which invests it.”

The decisions of a perverted judgment have unrobed genius of its brilliance and mocked the strength of those

whose conduct has defied conscience. Men and women of great gifts are classified in history as examples of those who have failed to unite keen intellects to virtuous pursuits. Try to think of what the race owes to an Augustine saved from profligacy and turned to positive holiness. Think what the world has lost because a Byron refused to lay his gifts upon the Altar of God. No man is strong enough to finally trifle with the immutable things of God and life, and the dying Paracelcus speaks the anguish of multitudes whose decisions have seen brilliance blundering to its doom in unwisdom and sin:

“Love, hope, fear, faith, these make humanity.
These are its sign, and note, and character,
And these I have lost.”

“It is melancholy to contemplate a being represented in our imagination as of adequate power (when they possessed great external means to give effect to the force of their minds) for the grandest utility, for vindicating each good cause which has languished in a world adverse to all goodness, and for intimidating the collective vices of a nation or an age—to contemplate such beings as becoming themselves the mighty exemplars, giants and champions of those vices; and it is fearful to follow them in thought, from this region, of which not all the powers and difficulties and inhabitants together could have subdued their adamantine resolution to the Supreme Tribunal, where that resolution must tremble and melt away.”

Let Youth, especially, inflame the passions of its strength at the altar fires of dedicated and aspiring lives. Examples of sublime strength invite our admiration by the very silence of their splendor. We are privileged to greet the true exemplars of our faith in circumstances that rebuke our self-pitying weakness, and challenge us to emulate their glorious loyalties.

When Helen Keller began to hear the inner Voice saying unto her: "Knock and it shall be opened unto you," her persistent fingers helped God to unlock some wondrous doors and to lead her soul through the high-ways of His Wonderland.

George Matheson, in his disappointments and blindness, found sublime strength in kneeling at "Altar steps which slope through darkness up to God." And he has told the secret of his rapturous triumph in the hymn that speaks the spirit of the invincible pilgrim:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be."

Milton's blindness and Beethoven's deafness found them climbing still in unembittered industry; and multitudes of earth's elite souls combine to assure us that nobility is in ability overcome; that perseverance can master the adversity, before which perversity must fail. One of Robert Louis Stevenson's biographers is proud to relate that "when a temporary illness lays him (R. L. S.) on his back, he writes in bed one of his most cheerful and thoughtful papers, the discourse on the technical elements in style. When ophthalmia confines him to a darkened room, he writes by the diminished light. When, after haemorrhage, his right hand has to be held in a sling, he writes some of his "Child's Garden" with his left hand. When the haemorrhage has

been so bad that he dare not speak, he dictates a novel in the deaf and dumb alphabet" (256f).

A young woman member of Westbourne Park Church has recently attained a brilliant academic success in Cambridge, in spite of a physical handicap which limits her to dictated answers.

Academic life records its most romantic achievements in conditions apparently remote to distinctive success, and scholastic aspirants have strenuously proved the conclusion that—

"The heights by great men scaled and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

Sir Henry Jones, the shoemaker lad, who rose to succeed the brilliant Edward Caird to the Chair of Moral Philosophy in the University of Glasgow, rejoiced to relate the conditions of drudgery in which original ambitions were nurtured.

"Once installed in the workshop, and work was over, John and I could do as we pleased. And our plan was for me to go to bed very early, say about 8 p.m., if the workshop was clear, and at 1 a.m. John wakened me and went to bed himself. But the strain on him proved too heavy, for he worked fairly hard in the daytime, and our mother struck in and put an end to the matter so far as John was concerned.

"We had heard, moreover, that 'one hour before midnight was worth two after midnight.' So I continued to go to bed as early as I could, say from 8 p.m. to 9 p.m., and about one in the morning, before he went to bed himself, the village policeman came every night and tapped at the workshop window to awaken me. I got up, dressed, planted a small table before my seat, and my feet

in a basket of broken pieces of leather, and sat working at my books throughout the small hours and till morning came. I wonder if the reader can guess the joy with which I heard the clatter of the breakfast tea-cups and the other sounds which showed that my mother was up.

“A hard life,” you remark; and I reply, “Most certainly! Few growing boys could have stood it; and many a time did my father try to persuade me to adopt some easier plan. But the resolve to gain a Queen’s Scholarship and the right of becoming a student at the Bangor Training College for Teachers was a madness in my blood.”

Such madness in the blood was his definition of the will to succeed, hence, at 18 years of age, he carried off the widely coveted “Queen’s Scholarship,” and so the little shoemaker’s shop was linked with the wide horizons of inviting culture; and his father cherished the lad’s deliberate industry with thankfulness and pride, and one day there came to this poor student in Bangor College the father’s letter containing an unusual gift of five penny stamps. “The father got a sixpence for some odd job, and there were only five penny stamps, because the sixth was used on the envelope.” (P. 96 “Old Memories.”)

Abraham Lincoln became enthroned in universal esteem by the same energy of mind. His rugged gifts were combined in God’s emancipation plan, and, having made that plan his own passion, those gifts became the disciplined members of his will. What romance lustres the invisible throne of the 16th President of The Great Republic, who was born in a “floorless, doorless, windowless shanty in a barren spot of Harden County, Kentucky.” (Thayer 1.) It is said that Lincoln often received allusions to his early days with “a sense of

recurring pain and embittered humiliation." (13 T. P. O'C.) He might have indulged a cynical mispunctuation of a classical line, as an excuse from ennobling industry, complaining:

"There's a Divinity that shapes our ends—rough."

Hezekiah Riney exhausted his enlightening tuition in five weeks, and the anticipatory judgment of Abe's father may be the explanation. "It won't take Riney long to tell the children all he knows, but that is better than nothing." One merciless critic observes that "The brightness of the pupils was a pleasant offset to the stupidity of the teacher." (Thayer 9-10.) The whole period of his schoolboy life did not total one year (88 Thayer), and yet this gaunt youth, once ending his desultory career, and deliberately prohibiting enfeebling pleasures, and giving himself wholly to cultural and serviceable pursuits, found himself central in one of God's mightiest movements for the race. This youth, who developed a great idea of English grammar, and trudged 12 miles to borrow and to return Vaner's volume—and we have known lads who would double that distance to escape such a volume—made human speech the vehicle of God's thought and judgment, and, without seeking fame, he remains in unsullied splendor among world heroes—a good example of Foster's exalted theme.

Our race is dowered with such examples, and youth can avoid despair and cynicism by discerning their will to service, and then by conserving their homage in emulation. They teach us that upward paths are open to all; that poverty need not exclude us from unsearchable riches. Dedicated ability is the only nobility with God.

"One thing may

Brand on the brow the mark 'Degenerate,'

To lose the vision of the truly great,

And lapse from effort on the starry way."

(H. 203.)

Inauspicious circumstances will not retard the purposes of a dedicated will. Whittier's luminous tribute to "W. L. G." enforces the conclusion:

"In a small chamber, friendless and unseen,
 Toiled o'er his types one poor, unlearned young man;
 The place was dark, unfurnished and mean;
 But there the freedom of a race began.
 Help came but slowly; surely no man yet
 Put lever to the heavy world with less:
 What need of help? He knew how types were set,
 He had a dauntless spirit, and a press.
 Oh! small beginnings, ye are great and strong,
 Based on a faithful heart and wearless brain!
 Ye build the future fair, ye conquer wrong,
 Ye earn the crown, and wear it not in vain."

The appeal for decision of character finds reinforcement in innumerable examples. Known and unknown people have typified this exalted quality in service that conserves and develops the highest spirit of the race. Without such resolution, progress would be arrested. Music would be silenced and life degenerate into a colossal lie.

We are not the mere creatures of circumstance, we are the citizens of Eternity, built to the divine scale of our Maker, and endowed with faculties to think His thoughts, and to approximate to His nature. The principles of His Divine Life are given for our adoption, and in His Eternal Son we see the way of life and derive from Him the wisdom and the strength for its fulfilment.

In carpentry—

"All that He did
 Was always of the best.
 To get perfection, He would meet the dawn
 And toil till daylight faded in the west.
 Then, in the dark, He still went smoothing on,

With cunning fingers, touched to tenderness,
Till not one burr, or wrinkle in the wood
Remained. For, as He worked, He ever thought
Of that dumb brother, who, somewhere, somewhen,
Would wear the yoke, and maybe think of Him.
So His fame spread, because His smallest work
Was ever ripest product of His skill.
And all men honored Him."

(Oxenham.)

His service was so deliberate that enemies feared Him, whilst needy, broken people found a reason for new hope in the certitude of His compassion. He lived by the constraint of Divine imperatives, and simply explained it all by the sublime secret: "We must work the works of Him that sent me." (John 9:4.)

Nothing could turn Him from Love's redeeming way. This constancy was the despair of His foes, and when "He steadfastly set His face to go to Jerusalem" (Luke 9:50) He gave the quietus to Satanic hope. This is the Christ who waits to command us, to give direction to our gifts, and to impart His deliberate strength. If we can say: "We have the mind of Christ," then we shall live to make earth the sphere of His Truth, and humanity the embodiment of His Love. The world awaits this two-fold fulfillment, and they alone can find the way of life indeed who see and serve with purpose, tempered by the fire of eternal love.

"The practical atheist is the man who is neither for God nor against Him; who is, like those miserable souls in the outer rim of the Inferno, for himself alone. For this kind of indifference is at bottom only selfishness; and selfishness is the worst and last of atheisms. The man who stands aloof from the great movements of God and humanity, who spends his life within the narrow cir-

cle of his own private interests, who cuts himself away from the throbbing life of his nation and his race, with its mighty hopes and burning desires, denies God far more effectually than the man who says with his lips, "There is no God." For this is a denial of God and a denial of man at the same time; for 'man has no end which is not also God's.' All the great flaming enthusiasms of history have been born of God. 'The name of God must be inscribed upon our banner,' cried Mazzini, fighting for a free, united Italy. 'And the best of all is,' said John Wesley in his great enterprise of evangelism, 'God is with us.' "

It is said that "Self-realization begins in humility, and is achieved in service." (Roberts, p. 27.) So let us approach life with minds alert for opportunities that lead to high vocations; for duties that become unselfish passions; for principles that shall habituate us to the will of God; for all human purposes that bring us

"nearer to God's Heart" . . .

And that we may feel its solemn pulses sending blood
Through all the widespread veins of endless good."

In these great days of human fear and hope, days pregnant with mighty issues for universal good, though oft beclouded by "man's inhumanity to man," let us believe that all of good that God has willed for man, man and God together can achieve. And now, in the composure of this solemn thought, let every heart highly resolve:

"I can devote myself;
I have a Life to give."

(Paracelcus)

"God choosing me to help Him."

(George Eliot: Shadwanies)

“No easy hope or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will and soul.
There is but one task for all,
For each one life to give....”

(Kipling)

“Nerve yourself on the great affirmatives” (Jouett). Let character be stabilized among the sanctities. Invigorate your souls in the atmosphere of love. Let all our gifts be controlled by Christ’s regal power. “The purpose of life is only attained by God and man together” (Halliday). Every life counts with God, let every life count for God.

“We know the paths wherein our feet should press,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.

“Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose ribbed and edged with steel
To strike the blow.

“Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will—there lies the bitter need.
Give us to build above the deep intent
The deed, the deed.”

(Drinkwater)

Let every one of us learn to say: “I can do all things through Christ, who strengtheneth me.”

THE PROBLEM OF BAPTIST ORGANIZATION.

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The problem of Baptist organization is the problem of securing an effective organization, in keeping with Baptist principle, and designed to carry out the Baptist program. In other words, there are three main requisites for the construction of any ideal organization among Baptists, viz.: (1) *It must harmonize with and give expression to fundamental Baptist principles*; (2) *it must be workable, effective and efficient* and (3) *it must be designed to meet the needs and carry out the program of its constituency*.

The first one of these requisites has to do with the nature of Baptist organization, the second deals with the question of efficiency in Baptist organization, while the third comprehends all those matters related to the design of Baptist organization. The question of the proper design of Baptist organization is so patent and so well understood, we dare say, as to require no consideration at this time. We have left, therefore, the two great questions of the fundamentals of Baptist organization and efficiency in Baptist organization.

I. FUNDAMENTALS OF BAPTIST ORGANIZATION.

We might well discuss this part of our subject under the heading: "The Soul of Baptist Organization." For we must attempt to point out those sacred principles, those lofty spiritual conceptions and those distinctive ideals which constitute and characterize the soul of Baptist organization. And it is only as the body, that is, the outward form and personnel of a given Baptist organ-

ization, conforms to and gives expression to the soul, that is the sacred principles and spiritual verities underlying the life and work of Baptists, that we can claim a solution of the problem of Baptist organization. What, then, are the fundamentals of Baptist organization? What are the great distinctive concepts which should be embodied in all Baptist organizations? We mention seven, as follows:

1. *All Baptist organizations must be built upon the basis of Brotherhood and Democracy.* The crime of the ages is unbrotherliness—the other way of spelling that sinister word, *selfishness*. A large part of the failure of the churches and the governments, of industry and commerce, of education and society and civilization, is the failure to recognize and honor and make good the claims of Brotherhood. Any violation of the spirit of brotherhood means disaster and death for any kind of organized effort among Baptists. *God only is the sovereign, and every man the brother of every other man in Baptist life and organization.* “One is your Master, even Christ, and all you are brethren,” is the Word of the Lord.

2. *All Baptist organizations must recognize and provide for the principle of voluntary co-operation.* The moment any coercion or undue constraint is applied to those without or those within a given organization, with a view of controlling their actions, that moment the organization ceases to be Baptistic.

“The organization of a Baptist body,” as Dr. E. Y. Mullins very aptly observes, “is always based on the assumption that there is need for the work proposed, and the principle on which the body is organized is free and voluntary co-operation. No superior authority creates any Baptist body. Even district associations are made up of messengers who voluntarily co-operate, coming from churches which freely and voluntarily co-operate with other churches. And these churches are made

up of individual men and women regenerated by God's Spirit who have voluntarily entered into the service of Christ. A state convention or a general convention is precisely like a district association in the principles which govern it. There is no authority in any general convention over any church or district association, and there is no authority in any district association over any more general body."

3. *All Baptist organizations must be advisory and not authoritative, in their relations to other organizations.* As Dr. E. Y. Mullins has again well said: "A local church may advise but does not exercise authority over another local church, or district association, or other Baptist body. A district association exercises its functions within a particular sphere and limits itself to its own sphere. It has no authority over a state convention. A state convention likewise confines itself to its own sphere and does not attempt to control, although it may advise, other Baptist bodies. The same is true as to the Southern Baptist Convention. It has no authority over any other Baptist body."

4. *All Baptist organizations, however, must be autonomous or sovereign within their own spheres of operation.* That is to say, it is absolutely necessary that each organization, whether a local church, a district association, a state convention, or a national convention, be not only permitted but charged to maintain and preserve its own peculiar rights and perform its own peculiar functions, without being impinged upon by any other organization. A local church, for example, is clothed by the Lord Himself with full authority in administering the church ordinances, exercising church-discipline, licensing and ordaining ministers to the full work of the Gospel ministry, and executing the Lord's will in its own way, and neither this authority nor any one of these functions can be delegated to or shared with any other organization. No association, state convention, or national convention has

any right to invade or to assume any one of the specific functions of a local church.

On the contrary, a local church as such can not assume any part of the functions of a district association, a state convention or a national convention—it can not even enter into the realm of these general bodies. For the moment that a local church as such enters a general organization of any character it loses its own independence and identity and ceases to be a local church, becoming a part of the general ecclesiastical organization with which it has united. The same is true of any association, or any state convention, which assumes to try to do the specific work which belongs to the Southern Baptist Convention. Each Baptist organization is autonomous or sovereign in its own sphere, and its sphere should not be invaded by any other organization.

5. *All Baptist organizations must be missionary and benevolent and not selfish and mercenary.* In other words, by their own inherent nature, Baptist organizations do not exist for themselves, to say nothing of their officers and leaders. Nor do they exist to serve any mercenary ends. On the contrary, they exist to enable the voluntary co-operating forces, whether churches or individuals or organizations, to more effectually or more expeditiously carry out their benevolent and missionary intentions. And when these benevolent and missionary purposes have been served in a given organization, it should, and generally does, pass out of existence.

6. *All Baptist organizations must be amenable to the best thought and life of their constituencies.* By this we do not mean to suggest that Baptist organizations should be unduly alarmed by every pessimist or unduly agitated by every man who has an “ax to grind;” but rather that all organizations should seek to call out the fullest and freest expression of all classes concerned and be guided by the wisest and best thought of the whole body. In some cases this will call for a compromise and, occa-

sionally, it will mean the acceptance (temporarily) of a mistaken view upon some question; but in the vast majority of instances it will be found that wisdom has obtained in the decision, and in all cases it will be found that the road to safety has been followed.

7. *All Baptist organizations should perhaps concentrate their energies and centralize their efforts, but they must distribute their control.* Any attempt to centralize the control of a Baptist organization will prove injurious and, most likely, fatal in the end, both to the organization itself and to the purposes it seeks to serve. This does not mean that we should fail to call out and train and develop great leaders, or that we should fail to use the great leaders already developed. But it does mean that we should forever keep before us the necessary distinction between cliques which seek to control the organized life and work of our people, and the constructive leaders who seek unselfishly to serve and to save the great interests committed to our various organizations. Baptists should say to the leaders: "Come, you blessed of the Father!" and to the cliques: "Depart, you cursed!"

These, we take it, are the seven fundamentals of Baptist organization—that it shall be a democratic brotherhood, based on voluntary co-operation, advisory and not authoritative in relation to other organizations, but autonomous or sovereign in its own sphere, missionary and benevolent in its purposes, amenable to the best thought and life of its constituency, and distributing its control so as to avoid the domination of cliques while calling out and making full use of great leaders.

The Baptists of America and the world maintain four kinds of general organizations and four kinds of institutional organizations based upon the fundamental principles just noticed, viz: local churches, district associations or conferencees, state conventions and national conventions among the general organizations; and educa-

tional, philanthropic, missionary and publication institutions. Granting that all these organizations harmonize with and give expression to fundamental Baptists principles, in a general way, how can they be made effective and efficient for the ongoing of Christ's Kingdom?

II. EFFICIENCY IN BAPTIST ORGANIZATION.

The requisites for rendering efficient the various classes of Baptist organizations just noted, cannot be discussed at length. We venture, however, to offer twelve suggestions, as follows:

1. *To be efficient, a Baptist organization must be scriptural.* By this we do not mean that we are to try to find its counterpart, necessarily, in the New Testament Scriptures, but that its plans and methods and program, as well as its basic principles, shall be shown to harmonize with the plans, methods, principles and program of the apostolic churches—if we hope to make the organization effective in the hearts and lives of the masses of Baptist people.

2. *To be efficient a Baptist organization must be simple.* Small groups of people, of high average intelligence, may use a complex organization quite effectively; but not so with a vast host of people of common average intelligence. With such a multitude, it is vastly, vitally and urgently necessary to simplify every organization which seeks their intelligent and whole-hearted co-operation. As the 3,500,000 Southern Baptists continue to grow in numbers by leaps and bounds, and the benevolent objects and institutions which they foster continue to increase every year, a simplified and unified program such as Southern Baptists have adopted, becomes an absolute and imperative necessity. It would also vastly increase the usefulness of the Southern Baptist Convention if its archaic and complex constitution, growing more complex from year to year, should be rewritten.

entirely, in the interest of simplicity and present-day needs.

3. *To be efficient, a Baptist organization should be definite*—the more definite the better. To begin with, there should be no sort of organization until some great outstanding need or needs have been developed; and the organization should then be given over to serve these specific and challenging needs. Only in great emergencies should an organization, created for one line of service, be pressed into other lines of work. We have heard of some families who used the one room of their homes, as they used their Ford car, to serve all purposes; but I know of no case where one Baptist organization renders efficient service along all lines, or even along two distinct lines.

4. *To be efficient, a Baptist organization must be alive and responsive to the vital needs of its constituency.* No Baptist organization can long serve its purpose effectually and efficiently when it has ceased to keep in vital touch with, and respond to, the needs of its constituency.

5. *To be efficient, a Baptist organization must be kept modern*—that is to say, it must be kept abreast of the progress of the thought and life of its constituency and the increased demands of the services to be rendered. All, or practically all, of our Baptist organizations, however, fail and fail seriously at this point. It is one of the outstanding weaknesses of Baptist organizations—and indeed, of all organizations. Far-reaching and permanent changes often come over the thought and life of the constituency of a given organization, only to find the officers, the boards and leaders connected with the work of the organization, fearful of any change. The constitution of the Southern Baptist Convention is an outstanding case in point. In 1845, when the Convention was organized, not many churches as such were co-operating in the missionary and benevolent work of the denomination. Our fathers, therefore, very wisely framed the

constitution so as to call out and combine the forward-looking missionary individuals and missionary organizations in a supreme effort to carry out the Lord's commission. But for the past fifty years the main appeal of our Convention has been directed to the churches themselves. This change, moreover, is not only permanent but represents the greatest single gain which has ever come to Southern Baptist life and work. But not an inkling of this far-reaching, radical, permanent and advantageous change has ever been registered in the constitution.

For twenty-five years, to note a further example, the money basis of representation in the Convention has more and more been disregarded and supplanted by the practice of sending a certain allowance of membership cards to each state secretary, who passes them out to any member of any Baptist church known to be in good and regular standing who wishes to attend the convention sessions. But the money-basis continues to stand there in the constitution—to be disregarded by our own people, and to be a stumbling block, a rock of offense and a cause of strife and division to thousands who would like to co-operate with us!

Since practically all the work of the Southern Baptist Convention is based on appeals to and responses from the local churches, it is difficult to understand why we do not honor ourselves and our work by giving the local churches the place of honor in the constitution of our convention. And it is equally difficult to understand why the other archaic provisions of the constitution are not rewritten, or eliminated; some new and much-needed provisions added, and the whole great instrument simplified and brought down to date. It would certainly make for efficiency; and I think it would mightily help to allay friction and strengthen the ties of brotherhood among Southern Baptists.

6. *To be efficient, a Baptist organization must fix responsibility for its acts.* In the local church, the congregation exercises all authority and assumes all responsibility; but even in this case, particularly if it happens to be a large church, the pastor and deacons must assist the church in ascertaining the facts and conditions in given cases, outline and recommend the best course for the congregation to pursue and bear the main portion of responsibility for the church's decisions.

In the district association, there is a body of outstanding men known as the Executive Board, who are charged with reviewing all the work of the body, acting for the association in the interim of its meetings, and presenting definite and concrete recommendations to the association touching all the main aspects of its work. Likewise the state conventions have definite bodies of men, known as Executive Boards, who carefully review the work of all the state Baptist institutions and who assume full responsibility for the execution of all the plans and work of the conventions.

The Southern Baptist Convention, on the other hand, has no Executive Committee which is empowered to review all the work and all the proposed plans of all the various General Boards and South-wide institutions of the Convention, and to bring before the masses of messengers who gather in the annual sessions of the convention concrete and definite recommendations. On the other hand, these General Boards and these various South-wide institutions are given a sort of blanket authority by which they can and do launch movements which involve the Convention in huge and far-reaching undertakings and perchance in millions of dollars of indebtedness, upon the recommendations of the boards or institutions concerned and the nominal approval of the Convention in annual session. These movements and undertakings thus planned and launched by the General Boards and Southwide institutions may actually overlap

each other or crowd in upon some special undertaking of some state convention. But there is no authority given to the present Executive Committee of the Southern Baptist Convention to review the proposed undertakings of the various General Boards and Southwide institutions, to prevent overlapping or the crowding out of some particular and vital interest, to look into the financial conditions of the Boards and institutions concerned and to bring to the masses of messengers in the annual sessions of the Convention an authoritative survey of the situation and definite recommendations to properly safeguard the interest of the Convention as a whole.

This course of procedure, this lack of any definite means of fixing responsibility for the acts of the Convention and for safeguarding its larger interests, might occasion no concern, if Southern Baptists could hark back to the days of long ago, when we had but two General Boards and one Southwide institution; but if persisted in today, with all our General Boards and all our great and growing number of Southwide institutions, can only be regarded as a very unnecessary, unwise and dangerous procedure.

7. *To be efficient, a Baptist organization must be economic, not parsimonious, in the conduct of its affairs.* No Baptist institution will long continue to be effective and efficient which does not scrupulously, sacredly and economically administer the funds contributed for the support and advancement of the work committed to it.

8. *To be efficient, a Baptist organization must be spiritual.* That is to say, the officers and boards and personnel of the working forces who do the planning or thinking and the clerical and manual labor necessary for the ongoing of the various organizations and institutions among Southern Baptists, in addition to having the zeal and sagacity of the business world, ought to maintain

the same standard of piety and hold to the same sacred truths of our distinctive faith and life in Christ as the pastors and workers, the evangelists and missionaries who publish the glad tidings of the Kingdom of God at home and abroad.

9. *To be efficient, a Baptist organization must be loyal to the Baptist message.* There should be no place in any organization or in any institution among Baptists for any man or woman who does not accept the Bible from cover to cover as God's revealed will to man and who is not willing to live and die by the great distinctive truths which God has entrusted to Baptists.

10. *To be efficient, a Baptist organization or institution must be co-operant.* No Baptist institution can live by itself or to itself or work by itself or even die by itself. It is linked to all other organizations and institutions who hold a like precious faith; and it can only do its best work and achieve its highest awards when it ceases to try to live for itself or by itself and links itself to every good word and work in the Kingdom of God, and as the divine Master predicted, finds its life by losing it in the service of others.

11. *To be efficient, a Baptist organization must discover, train and develop great leaders.* There is not a shadow of a suggestion in the New Testament that the Lord Jesus gave His best thought and endeavor to the building up of a great ecclesiastical organization. His plan was to discover, train and develop great leaders. And, measured by the marks of the divine Master's own mind, the greatest, most efficient and most useful organization among Baptists, in every age, has been and is that organization or that institution which has contributed most to the discovery, training and development of great leaders. Let others glory, if they will, in the building up of great organizations and great institutions by the help of their leaders through the centuries. May it continue to be the chief glory of our Baptist organiza-

tions and institutions that they have discovered, trained and developed great leaders through the centuries!

12. *Finally, to be efficient, a Baptist organization or institution must inform its constituency.* No Baptist organization or institution can become effective or efficient except as it builds up a great and well-informed constituency. "Baptists do not work well in blind-bridles," Dr. Gambrell used to remind us; but Southern Baptists have gone on trying to enlist an army of 3,500,000 Baptists, when only 200,000 of the 700,000 Baptist homes in the South receive any kind of denominational newspaper—when 500,000 white Baptist homes in the South having in them 2,500,000 Baptists are wholly cut off from the denomination, being without any information concerning any phase of our state, Southwide or worldwide work!

What a gigantic farce! What a travesty on Baptist statesmanship! What a puerile attempt to reverse every known law of the working of Baptist minds and hearts!

The greatest single need of Southern Baptist life and work today is information. The greatest possible investment which any mission board or church or individual donor could make to any cause and all causes, would be to inform this great army of 2,500,000 uninformed Baptists in the South at any cost.

The most stupid and inexcusable blunder in Southern Baptist organization and life has been and is our willingness to entrust the great task of informing and indoctrinating our people to the vicissitudes of privately-owned papers—to force our God-fearing editors to finance our whole information program out of their own pockets.

The greatest single challenge before Southern Baptists today is the challenge to find a way or make a way to let our people know all the facts about the needs and opportunities of Southern Baptist work.

The greatest enemy which the Baptist cause has in the South today is that man or that institution which

plays down the priceless value of a well-edited, constructive, informing, arousing, indoctrinating denominational paper.

Baptists can do without colleges and schools and seminaries and hospitals and orphanages; but not without informing, arousing and indoctrinating papers. Baptists must know or they must die—they must be informed or they will be interred. And there ought to be concern enough, conscience enough, and statesmanship enough among Southern Baptists to rise up and meet this great challenge and somehow provide that every one of our 3,500,000 members shall know the facts about our marvelous successes, our overwhelming needs, and our incomparable opportunities.

Inform, inform and again I say: Inform the great hosts of Southern Baptists and they will reform American life and Evangelical Christianity in one generation!

PROGRESS OF BAPTIST PRINCIPLES FROM JESUS AND PAUL TO CONSTANTINE.

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[An address at Southern Baptist Theological Seminary, January 1925.]

The subject for discussion during these days that we are together has a double interest for the Baptist student. As a student he is interested in the progress and development that any principle or set of principles has made through the centuries. As a matter of historical interest, therefore, the progress that Baptist principles have made is a subject worthy of the most careful study. In addition to its historical interest there is another. We are Baptists. These principles lie close to our hearts. Experience and hope are enwrapped in them. Our lives have been enlarged, our burdens made lighter, our hopes brightened by the realization of these truths in our lives. Therefore, the story of their progress through the centuries is one that grips our attention.

There is not the time to trace the story of the progress of each or of several of our principles, nor is it necessary to do so, if it be possible to resolve them into one or two and to trace the one or two through the centuries. In order to orient ourselves for the discussion during the remainder of this hour and the next, let, us therefore, endeavor to find what are the fundamental principles, and, if we succeed, then trace their story through the centuries. It occurs to me that they may be resolved into two. The path of a Christian's life may be stated in terms of an ellipse, the two foci of which are the Lordship of Jesus and the capacity of the human soul for God. All forms of historic Christianity, however far they may have digressed from the teachings of the New

Testament, claim to teach the supremacy of Jesus. However fundamental in our life, therefore, this doctrine may be, it would not be proper in this discussion to claim this as a distinctive Baptist principle. For our purposes, therefore, I shall confine the discussion to the second focus of the ellipse, the capacity of the individual for God, or, to borrow a phrase from one in this presence, "the competency of the human soul in religion." The right and the ability of each individual to have access to and communion with God—inferences from the spiritual character of the New Testament religion and the values and the capacity of the human soul—may be taken as one of the fundamental Baptist principles.

Before these two principles may find acceptance in the world the ground must be prepared. It is necessary, therefore, to take a look at the world into which these principles came and in which their progress will be traced. When the Apostle said, "When the fullness of the time came, God sent forth His Son," he was not dealing in rhetoric, he was stating an historic fact. The leading races of the world of the first century were the Jews, the Greeks and the Romans. Each was used under God to prepare the world for these two great principles. The mission of the Jew was to proclaim the unity of God and to develop the sublime notion of a messianic king who would have lordship over the consciences of men. The mission of the Greek was to teach man his worth by teaching him to think and to furnish a vehicle to convey thought. "The bold questions of the Greek philosophy made men inquire into the truth of that which custom had taught them. Thus at the time of our Lord, when the Roman Empire had been Hellenized, a spirit of enquiry was abroad ready to give new doctrines a hearing. The scornful words of the philosophers at Athens about St. Paul shew at any rate that men were at least prepared to listen." The mission of Rome was to destroy nationalism

and provincialism and hence leave men freer to look and think beyond national and racial boundaries and to unite the world and make it accessible.

The contributions of these peoples to the preparation of the world for the coming of the messianic king and the voluntary submission of men to his lordship were not the only contributions these peoples made to the world. Ideas of theirs passed from the pre-Christian world into the Christian period, ideas that to the present have hindered the progress of the two fundamental principles above enumerated. The Jew had his Holy of Holies cut off from the other parts of the Temple by the veil. Through this veil the High Priest only could pass, teaching the people that man must have one to mediate for him in God's presence. This conception of a spiritual aristocracy did not vanish when the veil of the Temple was rent in twain. It passed into the Christian era and helped to form the Holy Roman Catholic Church of the Middle Ages. Against this principle of a special priesthood the Baptist principle of the universal priesthood of all believers, the competency of each soul under God, has striven to the present. All Church History may be considered as a struggle between these two ideas of the relations between God and man. Paul's experience with the Judaizers in Galatia and elsewhere shows that Christianity inherited not only the idea of a special priesthood to mediate between the soul and God, but also the idea of the necessity of certain rites and ceremonies that must be the means of approach to and communion with God.

The Greek through his philosophy taught man to think and to question accepted dicta. But due to the fact that very few individuals are made to think, there was evolved an intellectual aristocracy, the very antithesis of the democracy of the Baptist principle. Even as early in Christian history as the time of Paul this intellectual aristocracy seems to be appearing. In I Tim. 6:20 he speaks of "the knowledge which is falsely so called,"

and in Col. 1:28, in order to set forth the universality of the Gospel of Christ, he repeats the Greek word $\pi\alpha\sigma$ four times. Not many generations after Paul the several systems of Gnosticism offered their explanations of the origin of creation, the fall of man and the way of salvation. They all agree in this—there are a select few, an upper stratum of men who have obtained their salvation by their superior knowledge. Against this principle of aristocracy the democratic principle of the competency of each individual soul to come immediately into God's presence is in everlasting conflict. The Gnostic aristocratic principle won its way into the medieval Church and aided in the development thereof, but the recurrent protests of so-called heresies show that the leaven of the democratic principle was at work.

Again, the Roman theory of the State and of the allegiance which the individual owed thereto explains at once the severe persecution of Christians by the Roman government and of heretics by the Roman Church. According to the political philosophy of the Roman Empire a man's first duty was to the State. When Christians expressed their supreme allegiance to Jesus Christ, they were considered as traitors to the State. In the thinking of the Middle Ages the supremacy of man's allegiance was transferred to the Church. At the Diet of Worms, 1521, Luther said, "My conscience is bound to the Word of God." John Eck replied, "Martin, let your conscience alone." In saying that, Eck was repeating the mental attitude of Trajan, Marcus Aurelius, Decius and other able emperors of the pagan Roman Empire, and it shows that Roman conceptions of the State aided in the development of the Medieval Church. Rightly did that Church come to be called Roman.

Historic Christianity is the resultant of the interaction of two forces upon one another—the teachings of the New Testament as summarized in the two principles I have mentioned and the ideas of the pre-Christian

world as illustrated in the spiritual aristocracy of the Jew, the intellectual aristocracy of the Greek and the political aristocracy of the Roman. The story of that interaction during fifteen centuries I would seek to tell in tracing the progress of Baptist principles during the period assigned to me. It is customary among historians of evangelical sympathies to present a picture of Apostolic Christianity and then, beginning with the second century, to trace the story of decline through the day of Primitive Christianity, the growing shadows of evening, the midnight of the Dark Ages, the brightening dawn of a new era and the daybreak and sunrise of the 16th century. This is to look at history from the point of view of the New Testament, which, of course, is legitimate. In these studies let us look at the progress of Baptist principles from the point of view of the world. Let us study the impact of the Baptist principle of soul-competency upon the world and note, not the failure of complete victory as each race—Jew, Greek, Roman and Teuton—receives the message, but the measure of success and acceptance the principle has achieved until we come to the outburst of the 16th century and on and on until we may come, if the arrangement of this course of lectures permitted me, to the age of democracy in which we are now living.

When Jesus committed the work of his Kingdom to his disciples and ascended into heaven, what success had he obtained geographically, racially and numerically? Geographically his sphere of activity had been limited. The territory he traversed extended north and south about one hundred and twenty-five miles. He was probably never more than sixty miles from the Mediterranean Sea. He touched a territory about as large as that bounded by a line drawn from Louisville to Frankfort, east and west, and from Louisville to Glasgow, north and south, and the corresponding lines south of Frankfort and east of Glasgow. Racially also his field of labor

was circumscribed. He himself said that he came to the lost sheep of the house of Israel. While he was with his disciples he instructed them to confine their efforts to that people. The Syro-phoenician woman, the Roman centurion and a few other Gentiles were touched by his personal ministry. There were also the Samaritans of Sychar. Beyond these Jesus touched only Jews. What success did he have numerically? The largest number reported is found in Paul's reference to his appearing to above five hundred brethren at once. By the time that Jesus left the earth, therefore, the principle of freedom in religion which he enunciated had touched a small number of one race in a small portion of the known world.

A generation had passed when Paul's labors ended. What progress had been made during that generation? We know that toward the east there were Christians in Damascus. North of the Mediterranean Sea churches existed from Antioch toward the west through Asia Minor, into Europe through Macedonia, Greece, Italy and probably as far as Spain. Toward the south a high official at the court of Ethiopia had been won and Apollos of Alexandria was prominent in Paul's day. Leaving the field of fact as recorded in Apostolic literature and considering early Christian traditions as recorded in the second century, the Apostolic Age saw Christianity extended southward into Arabia and eastward into Mesopotamia and India. Certainly by the time of the death of Paul Christianity had become co-extensive with the known world and had probably entered those little-known regions beyond the confines of the Roman world, Luke's "inhabited earth." Racially, what progress had been made? At the ascension of Jesus being confined almost altogether to Jews, by the time of the death of Paul the message had gone to Jews, Greeks, Romans and doubtless to many native races in the several portions of the Roman Empire. Numerically we have no means of knowing what success had been obtained. One guess is as good

as another, and it is therefore useless to spend our time guessing.

As we stand at the beginning of the second century and look out over the Roman world and watch the progress of Baptist principles therein, there are several principles involved in the fundamental principle of soul-competency which we must keep in mind, if we would understand the relations between the main current of historical Christianity and the digressions therefrom—the so-called heresies.

1. How does a man become a Christian?

As the conception of a Catholic Church evolved (the phrase first occurs in Ignatius, c. 110 A. D.), it was patterned after the Roman State. One became a citizen of the State by birth or by taking the oath of allegiance (*sacramentum*) to the State. So the idea became current that one became a Christian by taking membership in this Catholic Church. This was through baptism, the Christian's *sacramentum*. Hence one became a Christian by entering into the Catholic Church. This was by means of a ceremony administered by a properly qualified official. The principle of soul-competency holds that the individual may know God immediately, without the intervention of Church, priest or ceremony.

2. How is the Christian life sustained?

This evolving Catholic Church taught that the Christian life is sustained as it was begun, by participation in the life of the Catholic Church through its ceremonies, its sacraments, administered by an official priesthood. The principle of soul-competency insists that the individual continues to enjoy immediate, vital, spiritual contact with God in Jesus Christ, without the need of mediation of any sort.

3. Human relationships involve government. The third question, therefore, is, How are the groups of Christians governed?

The pre-Christian world was familiar with oligarchy and monarchy. The principle of soul-competency necessarily involves democracy in government. From the human side, the ultimate source of authority is in the membership of the congregations. But quite early in the second century a ruling class begins to appear. The example and the influence of the political world are too strong to give way in the religious world. Christian Church government begins to pattern itself after non-Christian ideals. Down to the present day there has been a constant struggle between democracy and autocracy in human governments. Who shall say how much the New Testament principle of a spiritual democracy has affected the changes in human governments during the past nineteen centuries?

4. What responsibilities as to daily life devolve upon the individual by virtue of his church membership?

The theory of Catholicism is that salvation begins in and is sustained by right relation to the Church through its sacraments. Therefore the individual may not be so concerned about his daily life as about his relation to the Church. The principle of soul-competency teaches that one's life begins in and is sustained by a spiritual relation to God. Therefore a spiritual life is of more consequence than church membership. The question of Church discipline, therefore, became an important one as the Baptist principle made itself more and more felt.

From time to time, as the Catholic Church was becoming co-extensive in membership with the Roman Empire, these principles and practices involved in the principle of soul-competency were asserted by individuals and groups of individuals. I would not say that the heretics were always consistent and had all the truth on their side. They were often inconsistent, and sometimes, beginning from wrong premises, they found themselves through force of circumstances occupying the right posi-

tion, as in the case of the Donatists on the question of the relation of Church and State.

The subjects dealt with in post-apostolic literature indicate that in local congregations and in geographical divisions individuals and groups, who were insisting upon asserting the principle of soul-competency as expressed in spiritual experience and church relationships, were making their influence felt against the principle of aristocracy inherited from Jew, Greek and Roman. But the first movement of any consequence that was organized to give greater expression to the principle of soul-competency and to overcome, if possible, the aristocratic influence in the church life of the day was Montanism. It would not be proper to call the Montanists second century Baptists. If they were living today, they would probably not be fellowshipped by the larger number of our churches. "The legalistic asceticism was radically opposed to the New Testament idea of the Christian life. Their arbitrary extension of the list of mortal sins and their unwarranted insistence that all mortal sins are unpardonable tended to drive to despair those who had fallen into sin and to cultivate in themselves a spirit of self-righteousness * * *. Montanism, therefore, so far from being a return to primitive Christianity or an anticipation of the Baptist position, contained the germs of many of the worst errors of later Roman Catholicism." But they had one fundamental teaching that makes them our kinsmen. Against the growing conception of salvation and church membership inherited from the pre-Christian past, they raised the protest of a regenerate church membership. Their principle of the immediate impact of the Spirit of God on the spirit of man is the other side of the Baptist principle of the competency of the individual soul. They insisted that no one was qualified for membership in a church until he had had a renovation of the Spirit of God. The doctrine of sacramental grace, inherited from Jewish and Greek religions,

was filling the churches with the unregenerate. This was true with the baptism of adults, and, as the practice of infant baptism became common, the situation grew worse. Montanism arose about the middle of the second century as an expression of the privilege and the necessity of each individual coming to know God directly through the operation of the Spirit upon the life of the individual. They were virtuous to a fault, in that they carried the doctrine of the immediate impact of the Spirit upon the spirit of man so far that they taught that a man may receive a revelation through this "inner light" that may transcend the revelation of the written Word. Their wild vagaries in this respect sometimes blind us to the fact that they were seeking to proclaim an important truth—the spiritual character of Christianity—just as today the excesses of such peoples as the Nazarenes and the Apostolies hinder us in seeing the measure of truth they teach. The rapidity and the extent of the spread of Montanistic influence show that conditions were similar throughout the Roman world. Everywhere there was the struggle between the aristocratic and the democratic tendencies in church life. Their principle of the spiritual equality of all men led them to oppose the reception of so many into the fellowship of the churches who gave no evidence of spiritual preparation, to oppose the retention in fellowship of those who gave no evidence of a spiritual life, and to oppose some of the developments in ecclesiastical government. "They were in conscious opposition to Gnosticism and everything connected with it. They were opposed to the authority which office-bearers, especially bishops, were attaining in the churches, or, at least, to the manner in which that authority was exercised. They were opposed to the adjustment of Christian life to worldly ease and convenience, which they believed was prevalent in the Church; and they set themselves against the tendencies to relaxation of discipline." All of these protests may be traced to their fundamental

ideas of the necessity of a regenerated church membership and the spiritual equality of all believers, corollaries of the doctrine of soul-competency. Their extreme views of the prophetic inspiration of certain believers and their exaltation of asceticism are errors growing out of their conception of Christianity as a spiritual religion. We may overlook these excesses of virtue that led them into the wrong emphasis, inasmuch as the weakness of human nature tends to put one extreme over against another. Montanism received a welcome in the Mediterranean world and flourished for some generations, but it disappeared after a few centuries. In this, the first serious struggle between a spiritual democracy and an aristocracy or oligarchy, democracy seemed to lose. The Catholic Church chained the Holy Spirit and his influence to the hierarchy and the sacraments. Montanism gave its testimony and as a movement passed on. It passed away probably for the reasons that the world was not yet ready to accept *in toto* the democratic principle and that the Montanists, in their zeal for democracy, went to extremes in its application.

A third century movement, known in the West as Novatianism, in the East as *Kaθapoī*, took up the banner that Montanism had laid down. The questions involved in their origins will be discussed more in detail in connection with the Donatists. The Novatianists were in general agreement with the party of the majority on the doctrinal teachings of the day, but their insistence upon a more rigid application of Church discipline marks them as the champions of a purer type of Christianity as illustrated in the daily lives of Christian professors. The movement arose following the Decian persecution (249-251). Many church members had denied the faith. The Church in Rome divided over the question as to how these traitors should be dealt with. Novatian insisted upon putting the standard high. The majority followed his opponent in laxer views. For several centuries, as

Church ideals were conforming themselves more and more to the standards of the world of the day, Novatianists insisted upon a purer type of church life. Although our points of agreement with them, as distinguished from their opponents, are few, we can be grateful for their insistence upon purer church life.

The next movement to claim our attention is that known as Donatism. On the surface it appears to have begun in a squabble over church office, as in the case of Novatianism. One candidate for the bishopric in Carthage won and another necessarily lost. It might be termed a struggle of the "outs" to get in and of the "ins" to stay in. But underneath the surface the movement shows a character of greater importance. It was a struggle over the nature of the Church. "The real question at issue was whether the Church of Christ ought to consist only of those who had done justice to their Christian profession, or whether she ought to admit the weak, the erring, and the ignorant, in the hope of elevating them by her teaching and discipline." In the midst of the Diocletian persecution many professed Christians in North Africa gave up copies of the Scriptures or in other ways denied their Christian profession. After the persecution passed, the Church divided over the manner of treating these relapsed Christians. Should they be admitted to the privileges of church membership, and if so, upon what terms? These questions divided the North African Church and the division was serious. The Donatists were the strict party. Augustine, the chief opponent of the Donatists of a later day, represented the opposite view. According to him, "the Church depends on her external organic unity and the episcopal succession. When our Lord 'breathed on' His disciples, He bestowed the Holy Ghost on the Church, which they represented. Outside the Church is no salvation, and heretics and schismatics must come into the fold to receive that love which is the peculiar gift of Catholic peace

and unity. The existence of the Church, he says, depends not on the holiness of its members, but on its divine character as an institution." Under the influence of this conception of the Church, for Augustine was by no means the first nor the only one to hold this view, many were being admitted to the privileges of church membership. The Church had practically lost its character as an institution composed of supposedly saved people, and had become a saving institution. It was fast becoming co-extensive with the State in membership and a close alliance between the two was about to be realized. Why should not that be, since the personnel of the membership was becoming the same? Back of the Donatist squabble over an official position was a deep conviction on the part of many that the conditions of membership in Church and State were radically different. The great contribution, therefore, that the Donatists made, however inconsistent they may have been in advocating the principle, was their insistence upon the separation of Church and State. Their great principle was enunciated in the question of Donatus in answer to the offer of gold from the Emperor Constans as a condition of peace: "*Quid imperatori cum ecclesia?*" It is in that question that the Donatists of the fourth century touch elbows with Baptists in modern times. It would be pleasant to record that the Donatists were consistent in their advocacy of that principle. The pleasure, however, is denied us. But although they began with the wrong premises, we may rejoice that they reached a right conclusion and gave their testimony to an important truth. The circumstances were these. The division in North Africa began about the time that Constantine was becoming favorable to Christianity. The Donatists petitioned the Roman governor of the province to send a portfolio containing accusations against Caecilian and asked that the Emperor submit the question to the bishops of Gaul. Constantine finally decided to refer the matter to the bishops of Gaul

and Italy. Three Gallican bishops and fifteen Italian bishops under the presidency of the bishop of Rome heard the two sides of the controversy, A. D. 313, and decided against the Donatists. The latter were not satisfied. Constantine then referred the question to all the western bishops. A synod convened in Arles, A. D. 314, representing western Christianity. Again the Donatists lost. The matter came before Constantine for his personal attention. November 14, 316, he pronounced in favor of Caecilian. The Donatists then denied the right of the civil authority to interfere in a purely ecclesiastical matter. By making the appeal in the first case they weakened the force of their denial. It could be wished that they had made their denial in the beginning and had refused to appeal to the civil power. Then their later advocacy of the principle of the separation of Church and State would have been open to less suspicion. However, we can rejoice that, in the years when Christianity was entering into that unholy alliance with the State which has caused so much evil in the world and which has been and is so great a hindrance to the progress of the Gospel, there were those who raised their voices in protest: "What has the Emperor to do with the Church?"

The story of the Donatists and of their struggle with the civil and ecclesiastical governments of the day brings us to the time of Constantine. It was under him that Christianity was given a legal position in the Empire. (The Edict of Milan, 313 A. D., did not make Christianity the State religion, as is often said. It only gave Christianity legal recognition, putting it on a par legally with the other legalized religions of the Empire.) Let us pause here to see what progress had been made hitherto.

The one elemental fact in Christianity which can never be proved by argument and can never be dissolved by speculation grows out of the two fundamental Baptist principles—the Lordship of Jesus and the soul's suprem-

acy under God. That elemental fact is the personal experience of the Christian. The man once blind said: "One thing I know, that, whereas I was blind, now I see." The Apostle said: "I know him whom I have believed." "Doctrines, indeed, are the beginnings of things; they are, at the best, storehouses of past and blessed experiences. This is true of most knowledge in all departments of research. We may recognize that there is some practical use in the rules of logic, ancient and modern, but we know that they are but the uncouth and inadequate symbols of the ways in which an indefinable mental tact, whose delicacy varies with the mind that uses it, perceives divergencies and affinities, and weaves its web of knowledge in ways that are past finding out. We know that logical argument is a good shield but a bad sword, and that while syllogisms may silence they seldom convince; that persuasion arises from a subtle sympathy of soul with soul, which is as indefinable as the personalities which exhale it. There is always at the basis of knowledge of men and things this delicate contact of personality with personality, whether we think of the gathering, or assorting, or exchanging the wisdom we possess. If this be true of our knowledge of common things, it is overwhelmingly so of all knowledge of God and things divine." The essence of our religion is that personal experience of God in Jesus Christ, made possible of realization because of the competency of the individual soul. A man who has this experience is a Christian, sometimes because of other experiences and points of view, and sometimes in spite of other experiences and points of view.

As we survey the progress that the Baptist principle had made at the end of three centuries, we may consider how corrupt the stream of Christianity had become, but I prefer to take a birdseye view of the world and, instead of noting the decadence of Christianity, note the progress of the world. In its struggle with the Roman Empire

Christianity conquered by the opening years of the fourth century. But when the smoke of conflict between Church and Empire had passed away, it was seen that the Church had absorbed much of the genius and life of the Empire. We may not be able to see groups of people holding the sum total of New Testament teaching intact, but there is evidence that hungry souls throughout the known world, from the white cliffs of Albion to the cataracts of the Nile, from the Pillars of Hercules to the heart of Asia, had found God in a personal experience of Jesus. This knowledge was so sure that the might of Rome and the dialectic of Greece were unable to destroy it. It found lodgment in human breasts, surrounded by experiences and prejudices foreign to its genius. Generations will come and go before human prejudices and institutions centuries old will give way before the genius of the principle of soul-democracy, but the principle, by the time of Constantine, had found permanent lodgment in the life of the world. It remains to trace the increasing hold which the principle will gain on the course of human history and its effects as illustrated, not only in the ecclesiastical but also in the political life of the world. That story we shall continue at the next hour.

[See January 1926 issue.]

THE SOLES OF CALVES' FEET.

BY JOHN MONCURE, LUTHERVILLE, MD.

In order to extract successfully the meaning and message from one of the highly imaginative visions of Old Testament prophecy, one must be able to do two things. First, the picture must be reconstructed; then the symbolic significance must be determined. The second process is perhaps the more difficult; and it may be rendered more so still, and even impossible, by lack of ability, or by error, in the first. Misunderstanding of a sentence, a phrase, or a single word, may prove a fatal defect in any interpretation. The first care of the exegete, then, after he has accepted his text, is to decide just what the words mean, what literal idea or image they should arouse. Not until he is reasonably confident that he has successfully done this, can he hope, with any degree of assurance, to discover their spiritual or moral content. Doubtless all of the curious creatures and all of their incongruous features and elements, and all of the fantastic situations and happenings, have some symbolic meaning, if one is clever enough and well informed enough to find it out. Sometimes, it may be, it is irretrievably lost to us; but often, no doubt, our ability to reconstruct the picture correctly, to perceive the true analogy and to comprehend the symbolism, is the result of failure to understand the literal meaning.

In the description of the living creatures in the first chapter of Ezekiel, it is said that "their feet were straight feet, and the soles of their feet were like the soles of a calf's feet." The expression "straight feet" is usually taken, as in Moffatt's translation, to mean "straight limbs," and to be intended to lend grace and dignity to the picture. Moffatt¹ curiously renders the latter phrase,

¹ Moffatt's translation has no critical notes, so that it is often difficult to determine whether peculiarities of translation are supported by textual or lexicographical evidence, or, as sometimes seems to be the case, are due to blunders or to whimsicalities.

I suppose, interpretatively, "the soles of their feet rounded like the feet of calves;" though just what that means, or what such an analogy could symbolize, is not apparent. What mental image are we to form of the feet of these marvellous beings? And, after we have visualized them, what is the spiritual meaning of their similarity to calves' feet; or what added impressiveness does the characterization give to the picture? I am inclined to regard the comparison with calves' feet as merely a rhetorical figure, and not as a part of the symbolism of the vision, like the several faces and the wings. The simile is explicatory of "straight feet;" and the straightness refers not to the stalwartness of their limbs, nor to the shapeliness of their feet, but to the fact that they went on the tips of their toes, without a bend at the ankle joint or heel.² The comparison indicates one of those modern observations of nature frequently found in the writings of the ancients. The calf's hock corresponds anatomically to the human heel. The effect of heaviness and clumsiness of these four-faced monsters is artistically counteracted by this suggestion of the gazelle-like lightness in their locomotion. Born of the whirlwind and the lightning flash, having four quadruple sets of wings, they do not plod with a plantigrade tread, but, like a calf, gambol airily on the tips of their toes.

² The Hebrew word for heel means "a bend", that is, the angle which the foot makes with the leg at the ankle (cf. ankle—angle, Grk *ἀγκυλος*.)

The Semitic biliteral root 'q means "bend", = 'qb = "heel"; 'qd = "bend"; "twist"; 'ql = "bend", "twist"; 'qr = "root"; 'qs = "twist".

TIDINGS OF THE VOYAGE.

BY NORMAN W. COX, SAVANNAH, GA.

[Alumni Address, Southern Baptist Theological Seminary, April 26, 1926.]

A little while after graduation here, I went to be pastor in a city by the sea. Day by day I saw the ships loose their moorings and set sail to the open main. They were bound for all quarters of the globe. Before I should see them again, they would be buffeted by many storms, sail beneath many a foreign sky and call at ports the world around. They were ships of mystery. What experiences awaited them! What wondrous sights their crews would see! In the decades to come, those who walked their decks would regale their grandchildren with the tales of their maritime adventures.

Then, after weeks or months, these ships would return. Their crews could tell such interesting stories of their experiences. They could enchant us with their description of the lands where we longed to travel.

Twelve years ago this October, it was my privilege to matriculate in this beloved School of the Prophets. What a fortunate hour it was for me. I shall never cease to thank God for what its ministry has meant. Year by year I watched the classes come to this hour which is yours, loose their moorings like ships and put out to sea. They were embarking upon a grand adventure. They were mystery ships setting sail o'er the seas of anticipation to the land whence hope and destiny was calling them. We wondered what experiences awaited them. We were restive that we had to wait and take our turn another day.

Eight years ago, at this time, the hour for departure struck for the crew of 1918. We were a happy lot, eager for the voyage and longing to try our skill in navigating ecclesiastical seas. These years have brought varied ex-

periences. We have sailed when the skies were fair and the ship rode sturdily through placid seas. We have toiled through tempests whose wrath threatened to overcome us. We have visited the ports to which you are about to set sail. We have steered by the same stars by which you will reckon your course. I come back now to call at this wonderful port of departure to bring you tidings of the voyage with the prayerful hope that our experiences will in some measure helpfully serve you.

These eight years have deposited with me five lessons that I believe will be helpful to every man leaving this Institution to consciously bear in mind. First: The work of the average church demands three almost separate and distinct men, and the pastor usually has to be all three of them. Your church will demand that you be a preacher. That is your great business. It will want you to be a pastor. You are called to be the shepherd of souls. Its affairs will need that you be an administrator, a leader that can plan for its progress and is capable of executing the plan he has wrought out.

In any church of four hundred members or more any man can spend all of his time, use all of his energies in either of these three great fields. Each of them will call you. You must make your choice. Each affords a great opportunity. Each presents an interest of vital concern. Each occupies a position in the thought of each of us of a varied degree of importance.

There are those who see only the pulpit in the work of the ministry. There are brethren who have scant regard for any other phase of their work. Their tour of duty leads them from the study to the pulpit and back again. Books fascinate them; great themes enthrall them. The one longing of their heart is to get and give a message. They sweat their way through the garden of the Word that they may bring the flowers of their cultivation to adorn the ministry of their service. They explore the fields of truth for food with which to feed the

minds and hearts of their congregation, and the longer they try the more they want to preach.

Oh, what a wonderful thing it is to be a preacher! How I wish I could preach! Nearly three thousand times I have tried, and I long to try many thousand more. How rich are the fields, the meadows, the gardens, the mountains, the rivers, the seas of Divine grace! What glorious argosies of spiritual treasure we can collect with which to endow the people who wait on our ministry! How I do wish I could give myself without let or reserve only to the study and the pulpit! But to do so means a one-sided ministry. To yield to this inclination, I must divorce myself from much of the work of the Lord.

For my church would have me, also, to be a Pastor. My people would have me visit them when they are sick. They want me to be their friend; the friend of the family. They would have me enter personally into the lives of their children. They feel that I ought to be interested in their affairs; that with them I should share their joys, and in the hour of their bereavement let their sorrow be a common cup from which each of us drinks. I must advise them about their problems. Business men, distraught, will seek my counsel. The tales of their trials will make sleep to vanish from my eyes. My pillow will be wet with tears of solicitude for their back-sliding. When they wander away into the darkness and cold I must go in the night and lead them home. When temptation ensnares them, I must be the Nathan who by allegory will arouse their indignation against wrong and with a sudden sharp sword-thrust pierce their hearts with conviction. How great is the work of a pastor. Jesus not only is our model as a preacher but as a pastor. He is eternally set as the great Shepherd of the sheep. I must abide with Him to keep my heart warm with the passionate compassion of His great heart for scattered souls. There are times when life's chief glory would be just to be a pastor; to abide in the sanctuary of men's souls;

to lead them by personal contact through the valley and over the mountains in the ways of the Lord; to make our holy religion warm their hearts from the fires that burn in my own.

But to be a pastor only, means that I will have no time to be the preacher I aspire to be. And, my church needs not only a preacher and a pastor, but its affairs make it imperatively necessary that I be an administrator, an architect who can envision a glorious structure of its progress in the development of the institutional life of the Kingdom. The church will want that I be an organizer who will bring together the vast resources of its membership and fit them into the temple of its church life so that Christ's dwelling place will be enlarged.

As an administrator I must be master of a thousand details. I must supervise its multiform organization; I must eliminate the failures; I must secure the largest returns for the dollars they invest in the Kingdom. When my soul is gripped with the possibility of this leadership, with what joy I could forever give myself to this department of the work of the church. But to do this means that I will always be busy with church work and my days will be encumbered with the mechanics of the Kingdom.

We must strive for a balanced ministry. To have this we cannot be outstanding experts in any one of these three great fields. We would so love to be. We must set each one always in the proper range of its proportion. I must not neglect to preach or souls in my care will be ill nourished. I must be a pastor or they will not harken to my voice and they will stray away and be hurt. I must be an administrator and utilize the forces at my disposal or they will not do much work for Christ.

The average man in the ministry has special aptitudes. One or another department of these activities would be his particular forte. But if we set our hearts

resolutely to the task, we can do all three well, and I am persuaded that God wants the most of us to do that.

The second lesson that the experience of these years has written convincingly in my soul is that in most cases the causes of failures in the ministry are not difficult to find.

The first of the causes of failure that conspicuously arrest my attention is fear. Not that the preachers are cowards, for they are not, but many a good man with plenty of courage has failed in the ministry because of the inhibition of fear. Why is it so? I am not wise enough fully to answer, but there are some reasons that are fully apparent. Some men fail, and by failure I mean primarily that their success is greatly restricted, because they are thrust into situations for which they do not feel prepared. They walk diffidently when they should march boldly. They hesitate when they should advance, they refuse adventure lest they fail. I know a man who for forty years was a capable pastor and never preached in an evangelistic meeting in a church to which he ministered because he was "afraid he could not make a success of it." And then one day he was obliged to preach in a meeting where he had been pastor for many years. It was a wonderful meeting. Many were saved. The glow of success cast off the shackles the fear of four decades had forged upon him, and for the past five years he has been a new man with a new ministry.

Brethren limit their success because they are afraid of the embarrassment of failure, and they retreat before the ghost of anticipated defeat. Their over-cautious prudence forbids them to dare bear the responsibilities with which their opportunities challenge them. They listen to the voice of those fearful souls in their congregation who are always afraid to get out of a comfortable rut.

But the other extreme must be carefully avoided. Recklessness has crippled many a good man. Impulsive impetuosity needs to be slept over before being embarked

upon. Take this as a working principle. Be sure that if God has given you an opportunity, He will supply you with whatever is requisite for success to His glory and you can safely begin that the end of which you cannot see when you are sure in your heart that God leads you on.

Another source of failure in the ministry is riding a hobby everywhere. A man's hobby is his source of diversion. It is good to have them if we will remember that we are more interested in them than anybody else. It is so easy to ride a hobby. If you get to enjoying your ride too much, it would be a good idea to dismount and see whether your steed is a horse or a donkey.

Another source of failure in the ministry is laziness. I used to think that one of our dear professors here was extreme in his conviction of the prevalence of this weakness among ministers. Full many a time do I remember how he prodded us about it. With what withering sarcasm did he lay bare the fact that many a fellow was ensnared with the notion that to be pious meant to be indolent—"a little rock a-sitting on a hill." The ministry is one calling in which a man can get by with less work than almost any other and keep his constituency reasonably satisfied while they sleep the comfortable slumber of a calm complacency. Or it is a vocation in which a man can work himself to death on the amount of energy he has consecrated to his task. We need to remember that if we do not bleed, we do not bless. The sweat of hard toil must water every fruitful field. Every effective soul must be fired by the combustion of vital energy.

Another source of failure is an unwillingness to accept the limitations of the ministry. It is one calling that demands a man's all. A man can go into a community and it will saddle enough things on him that are no part of his divine vocation to use all his time and ability. He is invited to be a civic leader, and ere he

knows it the time and thought and energy that he ought to be giving to his church he will be squandering on outside cares. In my own city there is to me a tragic example of this. We have there a man of another faith who spends four-fifths of his time with civic clubs, lodges and various community endeavors that are no part of his business as an ambassador of Christ. Let's watch our step there. It is good for us to learn the wisdom of saying "No."

Another source of failure in the ministry I will mention is the peril of undertaking too much. A man can only accomplish so much. He can easily start off enough work in a month for him to do in a year. The result is failure. Let him fail a few times and he is possessed with the conviction that he can't, and his people share his opinion. Always plan enough work to keep the church busy, but not more than you or they can do.

The last source of failure I want to mention is the lack of a definite plan. We had some time ago an assistant, who came to me after he had been with us about a month and asked me to criticize his work. When he came to us his field of service had been carefully defined. Painstakingly we had gone over its various features in detail. I told him that the outstanding impression he had given me was that he wanted to go somewhere, was willing to go somewhere; in fact, he was eager to go somewhere, but he had not the slightest idea as to where he was going or what he might do when he arrived. We have seen this happen full many a time in the pastorate. A man chases around with a great deal of energy but he really doesn't know whither he journeys.

A man must plan his work. We do not know how long we will tarry in any place. The star of our destiny may quickly move, but we always find it a safe rule to plan five years ahead. But never mention the last three years to the folks. Give them only a slight hint of the second year. Don't make too many definite promises,

they might embarrass you. But be sure to have the current year planned to the utmost definiteness.

It is my custom in August to schedule the work of the coming year. Every month is laid out as an architect makes a working drawing. When and what shall we do? There are a great many things to consider in doing this. It is easy enough to plan anything, but it would be wise to take into consideration the meaning of one of Jesus' great parables when he advises that we reckon our abilities and resources before we undertake an adventure. When we come back to our work after the vacation with this plan before us we know how to take hold and finish up the work of that year and open the next. We have scheduled the whole thing. Circumstances will make it necessary to make many adjustments. But the past eight years have taught me that the main objectives can be realized and that our people will co-operate better because they come to learn that we will get somewhere.

The third lesson these years have taught me is that there is a way out of every difficulty; a way to meet every situation; a key to every problem; a lever for lifting every load. There are times when we seem to have come to a blind alley. A high gray wall blocks our path. We can see no way of surmounting it and find no passage through which to pass, but there will be a way out with honor if we have come to it over an honorable path. It will be well to fix this fact in your minds. The work of scaling its heights or tunnelling beneath its foundation or going through its opposition may be hard, but the way out can be secured. President Woodrow Wilson once said, "Difficulties are placed in the path of progress for the purpose of being overcome."

The fellow that turns away and asks for another pastorate because he has bumped his head against a wall of difficulty will continuously be on the go with nothing accomplished and nothing done.

I recently read an interesting story that illustrates the truth I would lay upon your hearts: "Once there was a village in Europe, beyond the borders of which lay a bit of unparalleled scenic beauty. The villagers were inordinately proud of this possession. When a stranger or visitor came he was led forth to view the beautiful scenery. But ever as they came toward the place where the mountains reared their splendid piles and opened their canyon for the river to find its way to the sea; where the fields in verdant beauty became homes for gardens or rarest and richest flowers; where rich songs filled the air with melody to mingle with the humming of the bees, the lowing of cattle, the sounds of the rural industry, creating an atmosphere as pregnant with peace as with fragrance, they invariably blindfolded the visitor. 'Between us and our wonderful scenery lies a great rugged and unsightly boulder,' they would say to him. 'You must be blindfolded until you pass it so that your vision of the beauty may not be marred by the unsightliness of the rock.'

"But one day came a visitor who refused to be blindfolded. While the villagers talked of the mountains, he looked at the boulder. While they spoke of the broad expanse of the fields, he surveyed the surface of the unsightly rock. Finally he drew away from them and returned to the village. When he came again, it was with a ladder and a kit of tools. He laid the ladder against the face of the rock, and then with mallet and chisel he began to cut away the ugly stone. Day after day he labored, until at last the blackness and dirt and ugliness of the long-offending boulder were all hewn away and in its place stood forth an angel with outstretched wings in Parian whiteness. From that day to this, it is said, the villagers never ask: 'Have you seen our scenery?' but 'Have you seen our angel?'"

And so it is with the boulders of difficulty that threaten to arrest our ongoing. They can be carved into angels

that eternally point our aspiration on to higher altitudes on whose summit is the City of our God.

The fourth striking lesson these years have given me is that a true evangelism is the cure for every ill that afflicts the church. Mark you, I have said a true evangelism. By a true evangelism we mean a ministry saturated with Christ's passion for the lost, a pulpit that faithfully and regularly sounds the seeking note of the Gospel; an evangelism that creates in the church a longing for the salvation of the lost; evangelism that follows the New Testament methods and is motivated by the impulses that filled the church of apostolic days; an evangelism that continuously exalts Jesus Christ as Saviour, Lord and Teacher; an evangelism that awakens men to the consciousness that Jesus Christ is the supreme opportunity for every life.

We say that this kind of evangelism is the cure of every ill that afflicts the church. It will solve the problem of church attendance. People will go where this emphasis is given the Gospel. A church whose atmosphere and service enable men and women to find Christ is a church that will never lack great audiences. History proves it beyond question.

And then, evangelism of this kind will cure church bickering and strife. Its fires will consume the dross of bitterness. Nobody is interested in a church row when their hearts are rejoicing in the salvation of the lost. That exaggerated sensitiveness that curses many a church member is submerged beneath the greater interest in the presence of the power of God. When a church looks through the high, clear air that has been purified by the presence of Christ in the salvation of the lost, their brethren appear to be more amiable.

It offers solution for the problem of getting the people to read the Bible. Its influence creates in them a hunger whose diet is the Word. Their own hearts will yearn for a closer communion with God, and they will seek it

in the paths of His truth. It will cure the financial problem. God is dishonored in every church deficit. When men and women cling onto their substance with the cold, dead grip of chilling covetousness, the fires of true evangelism will enkindle a sacred flame on the altars of their hearts that will make them hilarious givers. It is the only way by which their selfishness can be relaxed.

Then, this is the cure of the problem of securing support for kingdom causes. It is hard ever truly to interest a man in the salvation of the lost in China or Africa unless he be burdened for those who live in his own community. Through the spiritual vision of a true evangelism a church can be brought to see the lines of its responsibilities following the love of Christ unto the earth's uttermost places.

If the church be evangelistic, its pastor must be so. I submit to you that the average church member does not care whether the lost be saved or not. Not long since my own soul was shocked by the realization of this fact. I had preached in a good church in a good town in a good Southern state for a week. At each service we had implored the people to invite their lost friends to church. We had a conference of the deacons, Sunday School teachers and officers and entreated them to make an earnest, whole-hearted effort to secure the attendance of their lost friends and loved ones upon the services. On Sunday morning we preached on "The Seven Characteristics of a Live Church" that Luke reveals to us in the study he gives us in Acts of the first days of the Church in Jerusalem. We pressed the fact that one of the reasons it was such a vigorous church was because it had Christ's passion for the lost. Then I asked every person present in the congregation (which numbered about one thousand) who had some lost friend they would really love to see saved to hold up his hand. Nearly four hundred hands went up. Then I said, "I want

every man, woman and child in this congregation who has made a whole-hearted, sincere effort, not a mere gesture but really put your heart into an effort to get one of your lost friends to come to these services, to stand." Less than a dozen stood.

It will take much prayer, much earnest study of the Word, much preaching out of a flaming heart to imbue a church with a spirit of true evangelism. It can be done; it is being done. This is the way, we believe, by which we can honor Christ most. We would commend to every man the urgent need of the development of all the evangelistic resources with which God has endowed him. Read the biographies of all the great evangelists; study the methods and messages unfolded to us in the Word and let the master emprise of our souls be the winning of the lost; to find a Saviour in Christ Jesus; surrender to Him as Lord; to sit at His feet as their life's authoritative teacher and press forward as obedient soldiers under His command.

The last of the "tidings of the voyage" we will ponder with you is that the effectiveness of every man's ministry is dependent upon his message and his realization of a commission to communicate that message.

We can illustrate what we mean by making a brief visit to the laboratory of the experience of the great Apostle to the Gentiles. Think of him on his journey to Damascus. It was characteristic of the man to seek to settle the conflict which Jesus had thrust into his soul by a furious dash to one side. Regardless of the sights he might see on the way, he could not escape the memories of Jesus and His doings. On that journey he lacked the applause of the Sanhedrin. And the lonely ride only gave freer reign to his uncertain thoughts. As he drew near to Damascus, he evidently had become much overwrought. No Oriental journeys at high noon except under pressure of necessity, and now, as the pitiless sun beat on him, a view of the city burst on his vision.

There are times and places where nature's beauty shames the crimes of men. As he thinks upon his defenceless victims who quietly dwell beneath the peaceful shelter of their roof and fig trees, a violent reaction was inescapable. And all this for an uncertainty! There are truths for which we would not only die but even kill, but they must be certainties indeed.

There is no need for curious speculation as to what will happen then. It was then that Paul saw eye to eye with Jesus: felt the attack of light upon his heart and was conscious of certain plain questions that must find definite and immediate answers.

It is to those questions that we turn now with deepest interest. "Who art Thou, Lord?" Behind the new faith lay some mysterious power associated with the name of Jesus. Prejudice in him had often asked the question before, but now it was conscience. Far too long he had been irritated by the power of the Nazarene, whom he had thought dead. Who was He, this haunting ghost? Now irritation has given place to shame, and conscience asks, "Who art Thou, Lord?" That change from prejudice to conscience was a point in which his question sets the type for such questions forever. Formerly he had asked it of the rabbis of his day, and now he might have inquired of the Apostles; but he was done with rabbis, and he expressively tells us that it was three years before he had fellowship with Peter and others of the brethren.

His truth was not a doctrine learned in the schools but was his direct experience, his first-hand knowledge of Jesus Christ. Paul was under lasting obligation for the training he had received in the University of Tarsus and the lessons he had learned at the feet of Gamaliel.

We should be forever grateful for the privilege of tuition by the great teachers of this beloved institution. Knowledge obtained here will be needed every day. It will marvelously enrich our ministry. You have done

the best thing to tarry here these years. In the days to come you will be increasingly grateful for all they have given you. They have equipped you with light and truth with which to interpret Christ. But, my brethren, the folks primarily want to know what we know of Jesus. Each of us must ask Paul's great question for himself and for himself find an answer, and that answer will be our message.

Paul's second question is empirical: "What wilt Thou have me to do?" His first question seats us beside the springs of his thought. The second reveals the sources of his zealous labor. For such a personality as his, a new birth without a commission would have been a meaningless emotion and therefore an impossibility. Here he received his life work. Before this experience, he had been busy at self-appointed tasks. Like many another zealous man whose task had been self-appointed, his work had been destructive. Such destructive energy, when it proclaims divine inspiration, is generally to be distrusted.

Dr. John Kelman says that "It has too much untamed human nature in it: it is the natural work of the natural man. When a man receives a commission from Jesus Christ, it is to proclaim some positive gospel rather than to deny the gospel of another."

That change from self will to the will of Christ broke this man's pride. The whole stress was shifted from Paul to Jesus, and he who had once been so sure of himself knew dependence on his Master as the choicest thing in life. He had capitulated without reservation and only sought to receive his orders. For him to live was Christ.

And so it will be with us when our message is the sincere outgrowth of the question, "Who art Thou, Lord?" and our commission finds its inspiration in the apprehended answer to the question, "What wilt Thou have me to do?"

THE THEOLOGICAL STUDENT AND WORLD PROGRESS.

By S. P. BROOKS, LL.D., PRESIDENT OF BAYLOR UNIVERSITY.

[An address at the formal opening of the new buildings of the Southern Baptist Theological Seminary, April 11, 1926.]

So far as I know, God never does for us what we can do for ourselves. In creation God gave us certain instincts and powers capable of development. Wherever man has not used these instincts and powers he has degenerated into savagery, or has never risen above savagery.

God gave man a will to do and to dare; the ability to enquire into life's problems and to weigh resultants. He has let man choose his road, whether it leads to vice or virtue, to the pit of destruction or the joys of salvation. Man's free agency carries its possible penalties as well as its possible rewards. Socially, in the large, these penalties and rewards are transmissible from generation to generation. I must here keep aloof from the complications incident to this subject, because of my limitations of knowledge, yet surely I am on solid ground to say that God has a right to demand of men that they transmit to others their native and acquired abilities. Particularly is this true on the part of us who claim to be propagators of the Gospel of Jesus.

We do not know all of God's providences. We think we know that He never created a pitfall for man in this life. It is not God's fault if we fall into pits of disaster. It is God's joy if we keep out of them; it is man's reward if we follow divine commands.

Ignorance of law is no excuse. It is true in man's criminal statutes. It is true in the physical world. It is true in the moral and spiritual world. All instruction, whether by teaching or by preaching, has for its object the betterment of mankind.

In all instruction there are two factors—those who instruct and those who are instructed. As God's responsibilities ended when He issued His laws, so teachers and preachers lose their responsibilities when they have faithfully taught and proclaimed their messages of truth. As a man falls into the pit of eternal destruction from disobedience of divine laws, so he falls into social hardships, or at least he never rises, through ignorance. Ignorance is not acquired; it is natural. It is not far from ignorance to vice and sin. Sin brings its punishment whether through ignorance or willfulness. Knowledge is acquired; it is not natural. Knowledge takes us out of ignorance and points the way to the joys of this life and to the happiness of heaven.

Practically all the knowledge mankind has acquired has come to him through experience. Adam and Eve are good witnesses. What a gain would it be if he, mankind, promptly profited by the lessons from his superiors in knowledge and experience! Happily each generation may and perhaps does learn more than the preceding one. But all to his shame his progress comes on halting foot.

Imagination sometimes helps me to find realities. As a tryout of this method and to show the progressive character of knowledge, let us suppose there were no boats in the whole wide world. Then nobody could cross rivers too wide to swim. Some adventurous man would try it by floating across on a log. He would find that he would land below where he desired. Later he would start farther up the river. He would discover that poles or paddles aided him. He would note the effect of winds. From this he would find the benefits of sails. As tools and their uses were found, logs would be hollowed out into canoes and sails set up. From this we see how rivers and oceans ceased to be barriers to travel and transportation. Men who would not use the new methods remained in ignorance of the knowledge acquired from or through travel.

Adam and Eve had no morning paper. They could recommend no books to their children. All the knowledge they had was transmitted by word of mouth. If they and their successors made signs in the sands, these were but simple pictures that grew into writing and printing of modern books and papers. Adam had ears to hear, but he spurned the lessons given him. Many people now have eyes to see, but they know not the lessons of God or man or experience.

Suppose man knew not the use of steam or electricity. What if all labor had to be done by hand. Our social situation would be measured by customs of a very remote past. Man would have a hard time, under such conditions, to foresee the problems incidental to steam and electricity. Steam is yet the world's greatest propulsive force. Along with its benefits goes many a hardship, e.g., factories run by steam are in small areas. Thousands of working people are living in congested crowds, with all the inconveniences, hardships and horrors. Preachers and teachers and churches have been slow to see their needs. The terrible consequences are not of God. They are of men. They slow up the progress of the race. They hamper the growth of the Kingdom of God. Electric power is distributable. It makes possible factories over wide areas. It allows workers to live far apart and yet come to and fro to their labors. Governments and moral reformers have been slow to see the gains that are possible. However, the people pay the price for their ignorance while some of us teachers and preachers continue to fear steamboats, electric plants, modern books and men.

Adam and Eve did not send their children to school, as for example kindergarten, primary, grades and high, or colleges or universities. The ancient Greeks had schools of a sort, perhaps greater in some respects than our own, though not likely. Socrates was a great teacher. He gathered inquiring minds around him, while the rank

and file of the citizens did not get his lessons. Socrates was a great teacher, but a poor home builder. What if Socrates lived today and could teach unmolested while his lectures were printed in the papers or sent over the radio? If he lived today he might have profited more in the presence of modern libraries than we do.

It is a violent supposition, but suppose we had no Bible and none of its glorious precepts, and suppose man had a desire for life more abundant here, and some hope for immortality. How dark would be our way! How selfish would be our conduct! How impossible for world law and progress and civilization. We have the Bible. We have its precepts and promises and warnings. We have the accumulated knowledge and experience of all the ages. We have hundreds and thousands of schools of all sorts sending out millions of people prepared to see and to hear, to do and to dare, to teach and to preach. Our responsibilities are commensurate with our opportunities. What a shame that in the midst of it all some men will not heed the lessons of experience, but remain in ignorance as relatively dense as ever darkened the ancient times.

We have churches, the outgrowth of Bible teaching. Ignorance in churches pays the same penalty as ignorance elsewhere. Ignorance in the pulpit as to its consequences can only be matched by ignorance at the teacher's desk. Churches and schools, whose objects are the betterment of mankind, led by God-called men and women who are trained to their work, will lift the masses and ennable the classes to render real service to each other. These men must not work in a corner of human activities. Salt is a good thing, but it must be brought into contact with the meat in order to save it. Churches are good things, but they must be made accessible to the people, all the people, of all classes.

This Seminary is the pride of Southern Baptists; its work and workers have girdled the world. Its friends

need never make apologies for the scholarship of its faculty. They are men, the equal of the best in their lines compared with the whole wide world. Their scholarship glows with evangelical and missionary zeal. Their scholarship roots itself in the past, blooms in the present and will inevitably bear fruit immortal for the future. The history of this Seminary is secure, full of glory and heroism. The present Seminary is a fulfillment of the past and a sure promise of the future. These beautiful grounds and buildings attest the fact. They are a cause for pride on the part of Southern Baptists. They win applause and congratulation for those who conceived and executed them.

This Seminary is typical of a conquering faith in the Bible, all the Bible, not what some theological or other demagogue says about it, but what it itself says in the original languages in which it was written. If I may interpret what I understand of this Seminary, it is that all the Bible is truth profitable for all mankind. It glories in all the truth that it has found in the old Book and dares to proclaim every new truth as consistent with all other truth, in it or out of it. God evidently did His best when He revealed His Book to mankind. God made it adaptable to all men of every race and time. No teacher of this Seminary ever boasts of having conquered all the truth of the Bible. Each humbly seeks new truth and more truth every time he reads a passage for personal comfort or class instruction.

This Seminary was built by the Baptists of the South. The money was unselfishly given. Godly men and women will live over again in you who study here. The donors have a right to expect you to objectify in others what you have learned here. Seminary students, other mortals, will learn no worthy lessons without study. Personal contact with these professors will be worth something. However, their teachings will be as rattling words to the young theologian whose habits are not set for hard work.

I once heard an associational sermon on the text, *go preach*. The minister believed in a God-called preacher. We all agreed with him. He boasted that God would give a message to His obedient servants. He said the preacher's was high above all other callings, unhampered by educational requirements, as, for example, that of lawyers, doctors, teachers, etc. These, he said, could do nothing without legal examinations, and then, with a shout, he declared, "Preachers don't have to know nothing only to preach." He was a good man, but he belonged in his methods and preaching to the Dark Ages. He was hampered by ignorance. Lazy young preachers even today will propagate his sort.

I have said in the presence of my pastor, and I certainly meant no disrespect to him, that unless he knows more about what he preaches than I do and that unless he can give me instruction profitable to godliness, then I am ready for a new pastor. I am in this matter typical of the entire pew. The pews of our churches are being filled with ever-increasing battalions of high school and college graduates. Let theological students take note unless they expect to degenerate into peripatetic oil stock, real estate or other agencies, honorable callings, but not for God-called and prepared preachers. I charge the students who hear me to remember that scholarship is not inconsistent with piety, nor is it out of harmony with reverence for all that is noble and good. I warn them all that the world will not speak in parliamentary language concerning any preacher who willfully expects God to do it all, or who expects to acquire here phonographic methods for exploitation of the pulpit.

I have said above that we learn through experience. Let us imagine we were at the beginning of Christianity and that we had the command to evangelize the world. Suppose we wanted to obey the commands, but did not know the way to do it. In such event surely we would use all the sense we had, profiting by experience. We

would try to use God-called men. We would of necessity have to send them forth, paying their expenses. Their methods of work as our representatives would be as simple as the age or time in which we lived. If we say churches will be the forces that send men forth to their tasks, then churches must raise the money, direct the men and receive reports therefor. Soon we would find that unless churches co-operated there would be conflicts in work, losses in expenditures and dissimilarity in methods.

Jumping from Jerusalem to America, from Bible days to our time, we find our problems about as they were, differing in degree and not in kind. Suppose the churches of Louisville limited their work to Louisville. Suppose Louisville grew faster in population than the churches in members and financial ability. Suppose the outlying counties, or small places, would not, or could not, care for their local needs. Suppose there were many people in the mountain districts and that the churches were few and weak. At once we would see need of organization. At once a group of churches would co-operate and with co-operative machinery would collect money and send men to preach the Gospel to needy places in the fields covered by their plans. The Louisville churches cannot meet the needs of the mountain districts. Co-operation of all Kentucky churches might meet them.

In Louisiana it is thinkable that New Orleans becomes a burden that up-state churches cannot carry. Co-operation of other Southern states make possible a wider work and a greater evangelistic result in Louisiana than would otherwise be possible.

It is thinkable that Texas, being a border state where come hundreds of thousands of Mexicans, cannot evangelize as is desirable. Her own people constitute a problem difficult to solve. Here again other Southern states co-operate to carry out the Bible commands.

God's commands are not limited by political or geographical boundaries. The "go ye into all the world" means to take the Gospel to Africa, China and the uttermost parts of the earth, and I may add, of course, the homeland. A group of Southern states have formed a compact to do this very thing. Machinery is set up for its accomplishment. Thus, without any man knowing at the time the Bible commands were given what was comprehended in its doing, men have found a way through the years of experience. Thus we have so-called machinery known as Boards of Missions covering the several fields of city, county, state, home and foreign lands. It is the best way we know. It is the wisest way. In fact, it seems the only way for us.

By saying what I have I do not mean that in the years ahead we may not change the whole method. At present a church seems ridiculous, under any guise of scriptural interpretation, if it breaks apart from the great co-operative plan and sends missionaries alone to distant parts of the world.

When the Southern Baptist Convention was set up it was small and its problems few and simple. Now it is very large. Its problems are very complex. Trusting to the Christian sincerity of the brotherhood, it is believed that the future will be able to care for itself as wisely as the past has done. Meantime there is a large place for wise leadership under God. Seminaries are brooding grounds for future leaders. The breeding grounds are in the churches back home.

Once more let imagination have its sway. Suppose we are back at the beginning of Christian history, face to face with the command to evangelize the world. Men were ignorant. They went forth stumbling. Some of them profited by the lessons of experience. They picked the best prepared for telling the story of the Gospel of Christ. Schools, as an outgrowth, were set up. Here again the weakness and ignorance of mankind held back

the program of the Kingdom of God. It was found that telling the Gospel story was as highly specialized as pleading a case before a court of justice. Theological schools were the result. No man in approving the building of theological schools for a moment would decry the fine work done by old-time ministerial preceptors. The old method was used in developing and training lawyers and doctors of the healing arts. Preceptors cannot carry around libraries and laboratories. Boards of control have arisen to erect and manage schools of learning exactly as have Boards of Missions. It is presumable that if Baptists shall ever discover a better way, they will adopt the new way exactly as would a railroad abandon its present method of training locomotive engineers.

Time has brought forth schools covering various fields of endeavor. The lawyer now finds himself face to face with human rights in the air for ships and radio. The admiral of the navy must not only be able to read the charts of the mariner but he must know international law and equity. The doctor who formerly gave a few medicines that by experience he found would not kill, now is face to face with the scientific fact of germs, sterilization and prophylactic treatment. He finds that man does not live in a corner but is heir to all the enemies of animal life.

In some respects the most complicated profession of the world is that of the minister. The preacher who follows the beaten paths in his sermon-making may be orthodox, but not productive. He must be productive. He must be orthodox. To say a man is a good preacher is not to tell all about him. It is like saying a man who is sterile may be a good husband.

One of my stock illustrations is taken from geometry. It is that an inscribed polygon will approach the circumference of the circle as the number of its sides shall increase and that it will become coterminous with the circumference when the number of its sides is infinite.

With this illustration in mind, let us place a lawyer at the center of the circle. His activities will radiate in all directions, yet may show themselves in segments. He will deal with statute laws. Some of these laws were passed for political reasons. They may care not a whit for the underlying laws of ethics or of God. Under law he may turn loose a murderer or a thief who may thereafter again take up this nefarious business.

Put a doctor at the center. Here again he may be a man of God. He may be a worker for God and a donor to the carrying on of world-wide evangelization. Yet as a doctor he finds himself face to face with disease and its scientific cure. His prescriptions may cure a man of some loathsome disease, only to fit the man for further propagating his kind.

Put the preacher at the center of the circle. He will find himself in a small circle if he seeks to evangelize the world by canned sermons, baby coddling, or salacious stories at luncheon clubs. If he is really a man of God, he will want access not only to the heart of God but to the heart of man. He will cultivate knowledge in every field through libraries and laboratories. As the doctor smiles his patients sometimes into health, so the preacher may smile his parishioner from suicide and despair into the very joys of salvation. The preacher will seek to save a man from the courthouse by implanting in him the love of Christ which comprehends the rights of others. He will direct young life into paths of virtue. He not only saves the souls but the lives of men. He not only saves the present lives but keeps pure the blood of the parents of the future.

The work of the preacher is concentric with that of every other professional man. What a pity if he is impotent, helpless to understand others in their fields of activity, or to objectify his desires, his emotions, the very desires and emotions of Jesus, our Lord. How necessary for him to have common points of contact with

all mankind, not anchored to these contacts, whether commonplace or profound, but imbued with power from God to draw all men unto the Father.

The preacher must be manly but not a bully. He must have a tender heart but not a soft one. He must win women and children without affectation or seeming effeminacy. The currents of his work permeate the whole circle on radial lines as well as in segments. It is almost offensive to say that he must be the soul of honor, meeting his contracts, paying his debts, living within his means. The circle of his activities will surely comprehend these things.

It is my observation that often when young preachers have utterly failed in pastorates at home, whose preaching has proved powerless to win men to Christ, they affect a sudden call to go as missionaries to foreign fields. What a travesty on the work of God in this!

Many years ago I was a graduate student in Yale University. In some of my classes were some Japanese men. Some of them had been superior judges in courts of justice in their home land. They had come to America as graduate students to study the fundamental principles of political science. They knew their own language. They read, wrote and spoke German and French as well as English. Thus they had access to the literature of the world of scholarship. My knowledge of the foreign languages was so limited and elementary that often I was at sea in an honest effort to keep up with them.

What is the point of this story? These Japanese gentlemen, in the language of Baptist Zion, were heathens. They knew not the Christ of American Christianity. It is unthinkable to suppose that an uneducated missionary would have entree to the offices, homes and hearts of these men. For this illustration someone will rebuke me for my lack of faith in the convicting power of the Gospel. I remind such one in advance that a trainload of the world's greatest products drawn by the

world's greatest locomotive cannot make the terminal if it runs on a track of weak, rusty rails connected up with rickety joints.

Let us now suppose that every student of this Seminary is possessed of all the attributes desired by the faculty, that each will graduate with highest honors, full of promise for the noblest service. We may then properly ask him what will he do hereafter with and for his Alma Mater. Mothers bear children. Institutions of learning graduate students. Mothers die sometimes for their children. If they do not die in bringing their children into the world, they often do literally give their lives in service to their children through a series of years. Social customs among highly civilized people will not tolerate neglect of mothers by children. Children look after their mothers in all their normal needs. Schools and seminaries are made possible by a group of people. These institutions send forth graduates. These graduates become the supporters of the schools called Alma Maters. Mothers love their children. Institutions love their graduates.

Institutional love, like mother love, like the Spirit of God, is not spatial. God is a Spirit. He is everywhere. His Spirit cannot be confined. He is all-pervasive. If there be a constellation of stars a million light years away, then God is there, for He made them. If in an opposite direction there be another constellation whose light can only reach us in a million years, then God is there. This is incomprehensible to finite minds. It is approved by faith.

A mother's love is not spatial. She hugs her baby to her heart. She has it near her. The baby grows to be a man and moves a hundred miles away. Her love cannot be confined. It goes to her boy. He goes to the battle front across the seas. Her love follows. If she does not know where her children are, her love radiates like light in every direction, searching out for them. Of

course the analogy fails as to God, for He knows where His children are and His love goes to them. What en-spirits a parent more than love of a child for the parent? Parents seem to grow young and vigorous again when messages of appreciation come from their children. If a parent were dying in poverty, it would be poor comfort to receive loving greetings from children unaccompanied by substantial proof in the form of food and clothes.

This Seminary loves her children the wide world over. She has gone through the very birth pangs for their lives. She is growing old in service and counts her children by the thousands. The older she grows and the more children she has, the more will she need help, help commonly known as endowment or funds for libraries, buildings, etc. Filial love demands that every alumnus of this institution shall do his duty toward this fond mother!

Human activities operate in a circle whose circumference is the limits of finite minds. Remember that as the sides of these activities, or polygons, increase they will approach the circumference. The same geometric law is true for circumscribed polygons. When such figures have an infinite number of sides they are coterminous with the circumference of the circle. Let us suppose the circumscribed polygon is God. If it be thought of as a triangle we may call these sides God's omnipresence, omnipotence and omniscience. But we know God is not limited. He is infinite in the sides of His character and is therefore the circumference of the circle.

Back to the man. His activities cannot be indefinite as to number or kind. He may never hope to be all round. He cannot have an indefinite number to the sides of his character. But the man may glory in the thought that if he ever does reach the circle in any of his activities, behold God is there to meet him and to bless him.

THE CHRISTIAN EMPHASIS OF PERSONALITY.

BACCALAUREATE SERMON DELIVERED AT THE UNIVERSITY OF
TEXAS, SUNDAY EVENING, JUNE 6, 1926.

By J. M. DAWSON, D.D., PASTOR, FIRST BAPTIST CHURCH,
WACO, TEXAS.

TEXT: "And he was sad at that saying, and went away grieved."—Mark 10:22.

The sorrowful, rich young ruler bears no name but is identified by several descriptive titles. He has been called The Man Whom Jesus Loved, an apt description, for he was so flawless in his morality, so earnest in his inquiring mind, so splendid in his youth, that Jesus gave one lingering look at him and loved him, just as we should have done.

Again, he has been called The Man Who Made the Great Refusal, for just as Socrates invited Plato to be a comrade, just as Michael Angelo invited the young artist to join him, just as the great B. H. Carroll invited the young novice, George W. Truett, to share his household, just so Jesus invited this young man whom he loved to come with him, to continue with him, work with him and live evermore with him, but the young man responded with a refusal, a refusal at once so surprising and so disastrous as to be known down the ages as the great refusal.

Still again, he has been called The Man Who Made the Fatal Mistake, and rightly so, for Jesus loved him not alone for what he was in all his clean, cultured manhood, but for what he might be. Jesus saw men with their possibilities as no one ever did. He even believed:

“That woman in her deeper degradation
Holds something sacred, something undefiled,
Some pledge and keepsake of her higher nature
And, like the diamond in the dark, retains
Some quenchless gleam of celestial light.”

If in the wavering Simon he saw a rock like man, Peter; if in a handful of nobodies he saw a band of immortal apostles, to each of whom he would give illustrious names, what must he have seen in this unusual, extraordinary young man to whom he felt drawn with such yearning affection! If the young man Saul, from the University of Tarsus, private pupil of the great Gamaliel, was to be lifted out of a little corner of a province into the position of a world figure, to be one of the mightiest forces in all the tides of time, what might this alluring young man have been under the creative touch of Jesus! He went away—what a fatal mistake! He went away to remain nameless and insignificant forever. Dante, wandering with Vergil through the Inferno, thought he saw this rich young ruler searching for his lost opportunity.

Once again, he has been called The Man Who Lacked Only One Thing. He had so much—great material possessions, high position, an acquisitive mind, a frank, open nature, a reverent disposition, a noble culture, a priceless heredity, a flawless morality—what, in fact, did he lack? Jesus said he lacked only one thing. And yet one leak is enough to sink a ship, one fault is enough to damn a soul. This young man, lacking only one thing, was lost to opportunity, lost to mankind, lost to God. We see him go away into the shadows, go away sorrowfully into oblivion and desolation. And why did he thus go?

Perhaps he went away grieved at Jesus' failure to point out something more novel. Did he come in the spirit of passionate curiosity, seeking something sensationaly new? If so, he was poorly prepared for Jesus' harking back to the old commandments, matters which were commonplace to him, of which he had persistently heard since babyhood, familiar as the letters of the alphabet. The restless human spirit often finds itself in a

mood to fling away its heritage, to pour contempt upon it, and believe there is salvation only in the novel. But Jesus arrested such a vain and superficial seeking with his statement to this illusioned young man concerning the vital significance of our spiritual heritage. Jesus was indeed an unprecedented new force in the world's life, but he was not only a progressive; he was also a conservator. He revealed himself in these words: "I came not to destroy but to fulfill." Like Isaac, he digged again the wells which the fathers had dug, and he digged new wells also. He would teach men that salvation is not altogether in the new theory, the new method, the new discovery—not in recklessly discarding what has been wrought out in the hard-won victories of those that have preceded us; but rather in finding a richer content in what we already have, quite as much as in marvelously pushing out the boundaries of saving knowledge. There are, it seems to me, in the present crisis two parties who are blundering at this point. There is that radical progressive party who zealously stake all upon the new; and then there is that radical reactionary party who cling tenaciously, exclusively to the old. They are both wrong—the very names, Modernists and Fundamentalists, are misnomers, a delusion and a snare, and their overwrought shibboleths but lead to grief and desolation.

Likely this rich young ruler went away grieved because he could not accept Jesus' interpretation of life in terms of giving instead of getting. He had always thought of life as a quest instead of a surrender. He came to get something, and Christ immediately told him to give up all he had. He balked at that; he revolted at a cross. There are two ways of interpreting life. One is to interpret it as a devil-fish, which has a thousand hands with which it is always reaching out to rake in all it can to fill its insatiable maw. The other is to interpret life as a steward, who is entrusted with the goods of

another which he must administer to the best of his ability. The latter is the way of Jesus. Tolstoy well said, "The very essence of Jesus' teaching is that you must give more than you get." The way of the devil-fish is the way proposed by crazy Nietzsche, the will to power; the way of the steward is the way of Jesus, the will to service. The first is the way of sorrow for this human world, the inevitable way of blood and terror and desolation and grief; the second, the way of Jesus, is the way of holiness, turning life's deserts into gardens, the way of deliverance to the captives and the way of joy and peace for the sons of men.

Undoubtedly the rich young man went away grieved because he had no discernment of personal values. He was all cluttered up with things, with great material possessions and with vast pomp and ceremonial of high position. Jesus bade him strip himself of all these things and present his bare self for the great enterprise. It was simply, utterly baffling to the young man; he could not begin to understand how anyone could be anything or do anything without possession and position. He had no insight into, and no appreciation whatsoever of, personal values. Thus the lame man would not be healed; so he limped off into the darkness upon his old crutches, perfectly bewildered at Jesus' suggestion that one's personality is sufficient in itself to move the world.

Christianity, the antithesis of Hinduism, may be characterized as a religion of personality. As to what personality itself might be Jesus never stopped to define. He cannot be positively, wholly identified with any one of the various schools of psychology—he merely asserted the soul as a fact. He declared it is worth more than the world and all that is in it, "for what shall it profit a man if he gain the whole world and lose his own soul?" He taught that a man, a bare man, stripped of all earth's tawdry trappings, was worth a God's dying to save. All

institutions are made for man. The Sabbath, for example, is a good and useful institution, but it is a curse if construed as an end in itself—even the Sabbath was made for man. It is this fact of personality which gives significance to man. We read that some chemists with a flair for statistics have been analyzing the average man—five feet ten inches high and weighing one hundred and fifty pounds—and have put into picturesque terms what he is made of: enough fat to make seven bars of soap, enough iron to make a nail of medium size, enough sugar to fill a shaker, enough lime to whitewash a chicken coop, enough phosphorus to make twenty-two hundred match tips, enough magnesium for a dose of magnesia, enough potassium to explode a toy cannon, together with a little sulphur. These chemicals at market rates are worth ninety-eight cents. What an amazing mystery—our saints, prophets and martyrs, our Shelleys, Raphaels, Livingstones and Lincolns, all compounded of ninety-eight cents' worth of chemical materials!

Let us hasten to inquire with a great spiritual prophet of our time, if man is only a composite of chemical materials, if his truth and beauty and love and goodness are only slowly achieved results of a certain relatedness of these materials—if bye and bye someone shall be able to invent a fluoroscope by which, aided by mirrors, we may see our own brain cells at work—*why, then who would be seeing them at work?*

The assertion of personality is the assertion of man's freedom, man's escape from the grip of determinism, his deliverance from the icy grasp of mechanism. It implies responsibility without which the moral order must topple down into chaos and the social fabric collapse. It implies democracy, the rights of the individual man. To appreciate the meaning of democracy, for which Christ's revelation of the infinite worth of human personality is alone responsible, we need only travel

back to ancient Babylonia or Egypt to see the common man lost in the mass of human slave-creatures, ruthlessly ruled by king or priest or military chieftain.

Christ illustrates in his own person the boundless influence of creative personality. Let those who imagine that only social groups count, that the individual has contributed almost nothing to human progress, consider for a moment this Galilean peasant who shattered the world and transformed the world by the force of his single life. Take Jesus Christ out and you emasculate the world's best books, you mutilate its masterpieces of art, you disrupt its governments and destroy its civilization!

Human progress is ever by means of creative personalities. That blear-eyed, shambly stone-cutter of Athens, called Socrates, whose simplicity and honesty pierced all shams and enthroned common sense, has virtually controlled whole eras of our history. That fine gentleman, Aristotle the Stagirite, whose analyzing, organizing mind classified human knowledge, is the father of modern science. That converted wastrel who witnessed the sack of Rome by Alaric, the great Augustine, by his little book, "The City of God," has supplied a dream of social organization which has influenced all who have since nobly striven for the perfection of human society. That courageous Puritan, Oliver Cromwell, who declared that Law is above the King, has left influences in the world that will never die. That evangelist and martyr of the wilderness, Roger Williams, by his incarnation of complete religious liberty, soul liberty, has kindled a fire on the earth that will blaze brightly forever. Someone is living today who, by virtue of his creative personality, is likely to shape the course of the world for the next three hundred years.

Christ not only emphasized the measureless significance of human personality and illustrated the boundless

force of creative personality, but he indicated the goal of personality. We shall agree that "no one is yet much of a personality, hardly more than a candidate for the office, but if you make a good campaign you may be elected." The best that can be said of anyone is that his personality is yet in a state of immaturity. Jesus is the supreme instance of a complete personality by his union with the all-perfect personality who is God, whom he revealed. We may hesitate in our aspirations to achieve what he did on the ground of the uniqueness of his personality, but he himself flung wide the portals of hope for every human being: "Because I live, ye shall live also." Again he said, "If it were not so, I would have told you." John Fiske said, "I believe in the immortality of the soul as a supreme act of faith in the reasonableness of God." Bergson, whose rejection of a mechanistic universe falls in with the teaching of Jesus, says: "Just as the soul, so to speak, has built up this complicated organism we call the body in order to protect itself, maintain itself and above all act on the world of matter, so there is no reason why the soul should not succeed in building up quite a different body which shall increase the range and freedom of its action."

Once I heard of a club-footed orphan lad found in a tenement by a Christian surgeon. The philanthropic surgeon took the boy out of squalor—hunger, rags, disease and filth—to his own home. He washed the child, gave him wholesome food, put him in school, and then by a skillful surgical operation straightened out his pitiful feet so that he could run and romp like other children. He next taught the child faith and finally adopted the lad into his own family. It is a dim and imperfect parable of what God would do for all men. Christ has brought life and immortality to light.

"Every man that hath this hope in him purifieth himself even as he is pure." The belief in a possible

perfected personality not only makes for purity of life. It excludes all fear from the life that knows this faith to the full. A young officer wrote from Flanders: "Mother, I have seen death, and death is indescribable, but under the Shadow of the Almighty I have found a peace greater than the terrors of death." This faith not only makes for purity and masters all fear but it is the most dynamical of inspirations. It converted simple fishermen into world apostles. It has made the mountain-peak men of the ages. And the psychology and science and philosophy of the future will be concerned with this thing of human personality, even with its utmost reaches into eternity.

BOOK REVIEWS.

I. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

Religious Experience and Scientific Method. By Henry Nelson Wieman, Professor of Philosophy, Occidental College. New York, 1926. The Macmillan Company. 383 pp. \$2.25.

What a joy it is to come upon a truly great book! Here is that book. It has weaknesses. There are defects in reasoning. There is an individual use of some terms, but with frank and clear declaration of the fact. The greatness lies not in a matured theory, or in the final solution of any problems. One may agree wholly with the author that "It would be presumptuous to call this work a philosophy of religion." One would be ready to go a good deal further than agreeing with the author that "it is a first step in that direction." For the step taken is such a long one and so firmly taken that it sets a new road that many must travel out of the wilderness into which the modern sciences of Nature and of Psychology have plunged those who were blinded by their supposed light. And the author has the good sense to see and frankly to recognize that the light of modern thinking and research is much of it genuine and most helpful.

The great contribution which this work brings to us after a steady and careful survey of Religion's Need of Science and Science's Need of Religion, is in the clarifying of "the Nature and Function of Religion." This is done on the one hand by refuting on the soundest reasoning and clearest statement the erroneous conclusions and claims of the sciences and the philosophies that religion is a mere myth, superstition or at best a form of mysticism; and on the other hand, by showing just what is the essence of religion and what is its characteristic function. How religion has been the mother of all science and of all culture, and how it has been so busy "mothering" all the cultures that it has neglected to make its own individuality

and worth clearly to stand out is most admirably shown; although the reviewer would state the case more fully and somewhat differently. The injustice and rational inconsistency of trying to saddle the periods and forms of magic and superstition on religion as distinguished from science has often been exposed, but nowhere with the clearness and convincing finality found in this book.

The distinction is drawn and insisted on between what Eucken so well called *universal religion* and *characteristic religion*. Ladd had previously sharply drawn the distinction between *essential Christianity* and *organized Christianity*, a distinction that would equally apply to all organized religions. That distinction is sometimes resented by religionists of this or that sectarian type, but it is at once in the interest of truth and clear thinking, and in the interest of every organized religion that would hold its own against the subtle assaults of modern psychology and natural and social sciences. Dr. Wiesman has made this distinction more emphatic and has done so at a time when its bearing on the current assault on the objectivity of the worship and faith of religion gives it peculiar significance and attracts more attention than in other conditions.

The discussion is a fructifying one. It is like James' Varieties of Religious Experience, which for a generation has influenced thought in the realms of the psychology of religion and its philosophy.

It must be kept in mind always that the approach here is through psychology and reasoned induction. Those who are looking for dogmatic certainty based on an objective authority that shall relieve of all responsibility for experience and analysis of experience, as for all knowledge of scientific investigation and comparison, will have no need to read this book and will not be at all pleased with it if they do read it. There is searching review of some of the outstanding works in the field of religious history and psychology. Sometimes the criticism seems to be a bit too minute and to turn merely on a different connotation in terms; but always there is courtesy and consistency, while the objective and the basal principle of the critic are sound.

W. O. CARVER.

Personality and Reality. By J. E. Turner. The Macmillan Company. New York, 1926. 190 pp. \$1.50.

Here is a carefully wrought out argument to prove the existence of a Supreme Self, based upon the fact of selfhood in man, of mechanism in nature, and the relations between personality and mechanism in our finite human experience. The argument runs as follows:

Man uses the objects of nature to carry out his ends. He expresses himself and advances civilization as he progressively organizes mechanical nature and social forms under the dominating influence of his own personality. The characteristic of material things is their fixity. The characteristic of personality is its plasticity. Mechanical nature, by itself, is helpless to achieve any sort of growth or any greater complexity of organization. And yet we see an increasing complexity everywhere in nature and a progress from lower to higher stages. If their mechanical nature is unable to make this progress, we must conclude that personality is acting upon it at every stage. This personality is not conceived as exclusively immanent or transcendent. It is both.

Like all valid modern forms of philosophy, the argument is based upon a concrete fact of human knowledge and experience. That fact is the ability of man to dominate nature by employing it to achieve his ends. Every tool, however simple, and every machine, however complex, is an instance of this power. As humanly devised, machines increase in complexity and intricacy they increasingly conceal as well as reveal the mind behind them. Some of them are wholly inscrutable and beyond the capacity of simpler minds on a lower level of intelligence. Mind, however, is capable of dominating nature in a way which leads to ever greater complexity in the machines which are invented.

The inference from all this is that nature exhibits an almost infinite degree of complexity both inward in the atom and outward in great systems of suns and planets there must be a supreme Person presiding over the process. Otherwise matter

which is fixed and without any dynamic quality, in itself, could never unfold into any higher forms. God is thus both concealed and revealed in the progress we see in the world about us.

Theological questions, as such, are not discussed, but the argument leads right up to the Christian view of a God who is personal, spiritual, immanent in and transcendent over nature. The book is a striking example of turning the tables on materialism in that it begins with mechanism, which is supposed to exclude God, and from this starting point presents a convincing argument for his existence.

E. Y. MULLINS.

Grace and Personality. By John Oman. The Macmillan Company. New York, 1925. 318 pp. \$2.50.

In the introduction by Nolan R. Best this book is heralded as epochal in its significance. The background of thought, as a sort of foil or contrast, is Calvinism with its doctrine of divine sovereignty, limited atonement, unconditional election. That "all is of God," says Mr. Best, "is to this clear-minded writer a decided contrast with the typical trend of Modernism—a proposition not only unqualified but unqualifiable." (p. xi.)

The originality and chief significance of this discussion is in its conception of grace on the one hand and on the other of human freedom and personality, and of their relations. In a word, grace is defined as personal action toward and with other persons. God never deals with men as things, but as free beings who are endowed by Him with capacity to respond to grace. Sin is not ignored, and the need of grace for salvation is set forth throughout those pages.

Perhaps the gist of the argument can best be seen by reference to one point. The older Calvinists were accustomed to speak of "irresistible grace," meaning thereby that the elect of God would inevitably be saved by divine action. Behind this was the basic idea of the divine sovereignty. The divine will must be carried out in the salvation of all those for whom Christ died. This view of the action of God's will in "irresistible" grace was criticized as equivalent to pantheism in that

it made God "all" in his will as pantheism makes him "all" in his nature. Naturally human personality as free and responsible tended to fade out, and man tended to become a puppet of the divine omnipotence. Grace was thought of as if it were a physical force, like the current of a river, and man like the driftwood on its bosom. Hardshellism and extreme forms of predestinarianism were the inevitable outcome of such a view of divine grace.

Now, the manner in which the author of this book corrects these tendencies is not the Arminian way of unduly exalting man's own will and capacity for saving himself, nor is it the Socinian way of leveling down the deity of Christ and denying that man needs to be saved. It is rather the way of showing that God's grace always respects man's personality, that all his modes and methods with man are keyed, as it were, to man's freedom. Morality can be morality only as it is the action which results from man's free choice of right conduct. Sonship to God is not something imposed upon man, as unwillingly, but something chosen by man as his supreme good and rejoiced in as the highest privilege. God's dealings with the world providentially are all construed in the same way. Man must learn to obey, he must choose the right, he must freely bring in the Kingdom, abolish war, and grow into the divine likeness. Nowhere is the idea of grace abandoned. God is in and through all, his sovereignty abides, he gives power to achieve. But always his relation to the process remains the same. He persuades, appeals, exhorts, patiently waits, lures man on to do his best, but never coerces.

The sympathy of this reviewer with the conception of grace here set forth is seen in his chapter on God's initiative in salvation in his book "The Christian Religion in Its Doctrinal Expression." Professor Oman has made a great contribution to a great subject. I do not think, however, that he does justice to the atonement of Christ or the authority of the Scriptures. Nor does he get back to the ultimate issue regarding God's relation to individual salvation. The method of grace is made plain, but the problem of election is not solved. Perhaps it is insoluble.

E. Y. MULLINS.

Shall We Have a Creed? By E. Hershey Sneath, Ph.D., LL.D., Professor Emeritus of the Philosophy of Religion and Religious Education, Yale University. New York, 1925. The Century Company. 69 pp. \$1.00.

With clarity, brevity, distinctness and completeness the distinguished Professor states the reasons for a creed and the counter objections to such a creed. Chapter I had prepared the way for advocating the creed, by indicating the importance of appraising and conserving values in life and history. Now, in Chapter IV, the desirability is confirmed by the submission of a very simple creed of three articles. That believers in other creeds shall all come over to the adoption of *my* creed, and thus solve the problem of division and diversion with ease and efficiency, is a common offer, all too common, but one has rarely met in such *naïve* simplicity as is here found. Moreover, not one of the three articles of Dr. Sneath's creed is distinctively Christian. They *honor* Jesus, as Teacher and Idealist, but go no further.

Every "sectarian" will have his objection to the strictures made upon his own "sect." As for Baptists, he might have stated far more strongly than he did their objection to accepting members without baptism, but he would find them all objecting to his stricture that they have an exaggerated view of the "sacrament" of baptism. One would have expected a more judicial statement from this source.

The center of the positive element throughout is in the word of Jesus to the Rich Ruler: "This do and thou shalt live." The book closes with a page of large capitals quoting the question of the young man and the first part of the reply. How, one feels bound to ask, was it possible for a discerning scholar to stop here as if Jesus had said His final word, and to ignore the fact that Jesus was only preparing the way for showing the man that with all this he still "lacked" vitally; and the further and most significant fact in the end the man "went away sorrowful," being unable to come to terms with Jesus? *

W. O. CARVER.

The Beast, Modernism, and the Evangelical Faith. By Francis Asa Wright, Author of "The Kingdom of God" or "The Reign of Heaven Among Men" and "Babylon the Harlot." Boston, 1926. The Stratford Company. VI-[-311 pp. \$2.00.

The five "Parts" of this book, while closely related, are really separate documents bound in a single volume. The topics are "The Beast and the False Prophet," "The Fundamentals of Our Faith," "The Bible Versus Modernism," "Prophecies and Their Fulfillment," "Our Lord's Return."

The type will be recognized at once, and it is only necessary to say that it is, for that type, especially well done.

It is dedicated to the class of "men and women who know Him whom they have believed; stalwarts in the faith, courageous * * * , steadfast * * * ; who ring true whenever tested"—a class that little need such a book, but who especially delight in it. It is in method and tone adapted to that class and would have little influence with any others.

W. O. CARVER.

The Problem of Origins. By Leander S. Keyser, A.M., D.D., Professor of Systematic Theology in Hamma Divinity School, Wittenburg College, Springfield, Ohio. New York, 1926. The Macmillan Company. 265 pp. \$2.00.

Dr. Keyser needs no introduction to the world of theological scholarship, nor to a great host of lay readers. He has written with vigor and ability backed by a scholarship broad and detailed. He is an uncompromising champion of conservative views.

The title page of the present work indicates the questions under review: "Whence Came the Universe? Whence Came Life and Species? When Came Man?" and adds the claim that the work is "A Frank Discussion of the Doctrines of Creation and Evolution."

The work is interesting and rather curious in that it combines the methods of deduction from the unquestioned premise of the

author of the absolute verbal inspiration of the Bible and of scientific inquiry. His concern quite obviously and as naturally is for the integrity of the scriptural position. He has been emancipated from the tradition of the solar days for creation and so can work quite freely so far as time is concerned in the creation period. Other traditional interpretations are for him still authoritative, and so final and impregnable as against any scientific theories. He is most ingenious in working out possible explanations of facts on the creation basis and in harmony with traditional scriptural interpretations. He still holds most of the Miltonian theology and "history," much of which lacks any rational scriptural basis.

Certainly the evolutionary hypothesis is very far from being proved, and in the nature of the case can hardly be proved. Dr. Keyser is most adept at pointing out its weaknesses and lack of continuity.

This work will be a very great comfort and delight to most of the traditionalists, and will seem to the modernists a rather amusing example of the discarded method of deduction with a rare skill at accommodation of facts to prejudices. It will prove a piece of transitional writing, of which much is needed. No one can do it better than this author.

W. O. CARVER.

II. SERMONS, LECTURES AND ADDRESSES.

Studies in the Forgiveness of Sins. By Jesse R. Kellems. New York, 1926. George H. Doran Company. 224 pp. \$2.00 net.

Here we have the lectures that were delivered in March and April, 1925, before the faculty and students of the College of the Bible, Drake University, by Dr. Kellems, who is an evangelist of the Disciples of Christ.

It is a good thing for the student of New Testament doctrines to read the arguments for positions and interpretations that

he does not accept. Dr. Kellems boldly attempts to marshal scripture proof for his doctrinal interpretations, but he sacrifices the scientific method in New Testament exegesis. A fundamental principle is to let the New Testament speak for itself. The author overlooks that. A typical example of his method is his statement on page 48 that "It should be clearly held in mind that Paul means 'forgiveness' when he uses the term 'justification.'" By the same method he seeks to prove that Paul is a sacramentarian, teaching baptismal regeneration. Such a method leads to confusion. Paul was not that kind of thinker. He was a Greek scholar and he chose his words with accuracy and precision. We would do better if we would study Paul's language to get his meaning rather than mix his words to prove what we believe.

H. W. TRIBBLE.

My Lord Christ: A Tribute. By Joseph Judson Taylor, M.A., D.D., LL.D. Baptist Sunday School Board, Nashville, Tenn. 1926. 159 pp. \$1.75 net.

Dr. Taylor's sermons read well. He has a clear-cut style and speaks to the point. In this series he really gives his own apprehension of Jesus Christ as Lord and Saviour. One is never at a loss to know his attitude of reverence and adoration.

A. T. ROBERTSON.

Pillars of Gold. By Mitchell Bronk. The Judson Press, Philadelphia, 1926. 211 pp. \$1.50 net.

The author shows that he has learned that if one desires an audience he must not only set forth "things new and old," but a plentiful variety of them. Tastes differ and variety is spicy. He carries out this principle admirably in this volume of essays, stories and confessions.

He says it is intended to be a religious book, and he doesn't apologize at all for the preaching tone of some of the chapters; but "in writing," he says, "I have tried to think of Calvin

Coolidge's advice, 'Be brief.' " He is frank to say that his themes, purpose and style "deny the book any claim to be literature." The publishers have done the printing, press work and artistic cover work beautifully.

GEO. B. EAGER.

The Portraits of Jesus Christ in the New Testament. By Henry Sloane Coffin. The Macmillan Company, New York. 1926. \$1.00 net.

"This is an attempt," the author says, "to bring the learning of scholars to plain folk." It is a series of expositions of New Testament delineations of Christ.

The Portrait in the Earliest Preaching; The Portrait in the Letters of Paul; The Portrait in the Gospel According to Mark; The Portrait in the Gospel According to Matthew; The Portrait in the Gospel According to Luke; The Portrait in the Epistle to the Hebrews; The Portrait in the Revelation of John; The Portrait in the Gospel According to John.

It differs from other books of its kind in that it does pursue the method of many theological books of attempting to present "The Christ of the New Testament," but rather "The *Portraits* of the Christ," for they are many and different and no attempt is made in the New Testament to combine them.

GEO. B. EAGER.

III. BIBLICAL LITERATURE.

These Sayings of Mine: An Interpretation of the Teachings of Jesus. By Lloyd C. Douglas. 1926. Charles Scribner's Sons, New York. 234 pp. \$1.50.

Here we have a fresh and striking discussion of significant sayings of Christ. The author thinks in the language of modern men and knows their problems and how to meet them. The book will stimulate a sluggish mind, and that is saying much.

A. T. ROBERTSON.

The Mind of Jesus. By Louis Howland. 1926. The Bobbs-Merrill Company, Indianapolis. 230 pp. \$2.50 net.

Mr. Howland has written a very useful volume, and I wish for it a wide circulation. It is popular in the best sense of the word. It is loyal to the deity of Christ. He seizes upon the intellectual side of Christ's life with rare skill. He is the editor of the Indianapolis News and a layman. He has much to say of real value for complacent intellectuals of our day.

A. T. ROBERTSON.

The Holy Spirit in the Gospels. By J. Ritchie Smith, D.D., Professor of Homiletics in Princeton Theological Seminary. The Macmillan Company, New York. 1926. 394 pp. \$2.50.

Dr. Smith is a careful and accurate scholar. He has made painstaking exegesis of every passage in the Four Gospels where the work of the Holy Spirit is mentioned. The result is a most helpful volume. The book is in three parts (The Holy Spirit in the Old Testament, The Holy Spirit in the Life of Jesus, The Holy Spirit in the Teaching of Jesus). A good many sermons will be suggested by a close study of Dr. Smith's exegetical work. As Professor of Homiletics, he will not be sorry to see that result. The book can only be helpful to all who read it.

A. T. ROBERTSON.

The Portraits of Jesus Christ in the New Testament. By Henry Sloane Coffin, Minister in the Madison Avenue Presbyterian Church, and Professor [now President] in the Union Theological Seminary, New York City. New York, 1926. The Macmillan Company. 96 pp. \$1.00.

There are eight of these *Portraits*, analyzed and described in a way to stimulate, attract, inspire. It is indeed like studying under a master interpreter so many masterpieces in portraiture of the Supreme Individual. They are those of "the earliest preaching," Paul, Mark, Matthew, Luke, Epistle to Hebrews,

the Revelation, and John in His Gospel. In each case Dr. Coffin sketches the background, the characteristic features and the permanent values for Christianity.

In insight, statement and religious appreciation these sermons are of a high order. They are truly evangelical and intelligently devotional. In details one will sometimes differ with the author. This reviewer especially would take exception to the handling of Luke, following as it does the current fad of scholarship for charging Luke with "toning down" facts and teachings.

One comes to the end of each chapter with a reverent feeling of having been in the presence of the Lord and seen Him in a new light.

W. O. CARVER.

Picturesque Interviews with Jesus. By Rollin H. Walker. Methodist Book Concern, Cincinnati, 1926. 154 pp. 75 cents.

This is a study in the "Master Personality" by one who knows and loves Jesus, the Master. In a scholarly, sympathetic and sane manner the author treats, in a captivating way for growing and thinking youth, Jesus at a wedding, Jesus and Nicodemus, Jesus and the Samaritan woman, Jesus and the Paralytic, and Jesus and the Hungry multitude.

After each one of these "interviews" there is a unique arrangement in which the "young people think it over." The teacher, Mary, Margaret, Susie, Thomas and James—normal young people with their doubts and problems, etc., meet together and go into these discussions as young people will. The "teacher" is a wise Christian gentleman who is more interested in winning his class to Christ than in giving them *his* point of view.

Then there follows a section of "questions for class discussion," which makes this book admirable for a text book in Bible classes and young people's gatherings. There are five beautiful illustrations—one for each interview.

F. M. POWELL.

The Epistle of Paul to the Galatians—the Revised Version. With Introduction and Commentary. By A. W. F. Blunt, B.D., formerly Fellow and Classical Lecturer of Exeter College, Oxford. The Clarendon Press, Oxford, England. 1926. 141 pp.

The Clarendon Bible is the title of the series to which this excellent new volume belongs. There are pictures of persons, places, manuscripts that are very informing. The comments are scholarly and intelligent and illuminating. It is hard to think of a more useful edition of Galatians for Bible class work in schools and colleges.

A. T. ROBERTSON.

The Four Gospels: A Study in Origins. By Canon B. H. Streeter. Second Edition. 1926. The Macmillan Company, New York. 622 pp. \$3.50.

It is a credit both to the work of Dr. Streeter and to the intelligence of the public that the second edition of this notable book has come so soon. In it he has made corrections of *errata* and has replied to the acute criticism of Dr. F. C. Burkett concerning the motive of a Caesarean text. This is certainly a disputed point on both sides of which much can be said. This is Canon Streeter's ablest book and is a notable book from every standpoint.

A. T. ROBERTSON.

Christ's View of the Kingdom of God. A Study in Jewish Apocalyptic and in the Mind of Jesus Christ. Bruce Lectures. By Professor William Manson, D.D., New College, Edinburgh. Introductory Note by Professor H. R. Mackintosh. Third Impression. 1926. George H. Doran Company, New York. 192 pp. \$1.60 net.

Professor Manson has not hesitated to grapple with one of the most difficult things in the life of Christ. Schweitzer was led so far astray by the eschatological emphasis as to consider that the main thing in Christ's mind. He even felt that Jesus was mistaken and disappointed in his hopes and aims. Pro-

fessor Manson takes his own line to conserve a real meaning for the apocalyptic language in the Synoptic Gospels by noting the freely spiritual turn of the Fourth Gospel. It is a good reply to Schweitzer, though one may not agree with all that Dr. Manson says. This book is fresh and stimulating and helpful to a serious student.

A. T. ROBERTSON.

Knowing the Master Through John: An Interpretation in the Light of Modern Thought and Understanding. By Aaron Martin Crane. 1926. Lathrop, Lee & Shepherd Company, Boston, Mass. 555 pp.

Here is a full and careful discussion of the Gospel of John for popular reading. The author was a Bible class teacher of great power and charm. This book gives a good specimen of his method.

A. T. ROBERTSON.

The Epistle of James. Lectures. By H. Maynard Smith, Vicar of Holy Trinity, Malvern. B. H. Blackwell, Oxford, England. 1926. 386 pp. 7s. 6d.

The author is a Church of England clergyman of careful scholarship. He made popular lectures on this Epistle based on solid learning. He accepts the genuineness of the Epistle and the early date, and has many wholesome things to say in his expositions. The book will be found useful by all students of the New Testament.

A. T. ROBERTSON.

The Christology of the Earliest Gospel. By J. Logan Ayre, B.D., Ph.D. James Clarke and Company, Ltd., London. 338 pp. 7s. 6d. net.

Dr. Ayre is fair, bold and thorough in the examination and presentation of his material. We wish that all who write on New Testament problems might have this combination. Many are bold, but few are fair and thorough.

The author wins his reader in the first chapter, which is titled "The Origin of the Earliest Gospel;" then leads him on into the second, "Petrine and Other Influences Discoverable." In these two chapters the synoptic problem is dealt with in a fair manner and fine spirit. Then on through the other thirteen chapters the author traces the development of the Messianic consciousness of Jesus.

Here is a book that is intensely interesting and worthy of careful study.

H. W. TRIBBLE.

The Twelve Minor Prophets. By George L. Robinson, Ph.D., D.D., LL.D. George H. Doran Company, New York. 203 pp. \$2.00 net.

Dr. Robinson is Professor of Biblical Literature in the McCormick Theological Seminary. His treatment of the Minor Prophets is a timely one. He has presented these men of old in a fresh and interesting way. They live and move before the reader.

The author states his aim as two-fold: first, to present the wonderful messages of these immortal preachers in their own historical setting and environment; and, second, to emphasize their permanent value to the world of today. He has done these things with skill and telling effect. It can be recommended to our people as a safe and sane treatment and one that will prove intensely interesting as well as helpful.

The critical notes in the appendix give a very brief statement of the prevailing critical views of today. The author has in most instances been content with stating them without giving his opinion.

KYLE M. YATES.

IV. COMPARATIVE RELIGIONS AND MISSIONS.

The Unfinished Task of Foreign Missions. By Robert E. Speer. New York, 1926. Fleming H. Revell Company. 351 pp. \$2.75.

These pages contain the James Sprunt Lectures for 1926 at the Union Theological Seminary, Richmond, Va. No more important and pressing subject could be discussed and no better man could be found to discuss it. We are just now in the midst of one of those curious reactions that come periodically against great world movements. From sources from which far better and more enlightened things should be expected we are finding Christian foreign missions assailed, both directly and by indirection. Not a few foreign missionaries are among those whose speeches and writings tend to discredit this greatest enterprise, whether they know and intend that it shall be so or not.

The explanation lies in large measure in the new world conditions consequent upon the war and in the conditions produced by the remarkable success of the missionary work. Those whose knowledge of modern history is too limited for them to get a proper perspective or to understand causes are unable to estimate the situation, and who, often with a great show of superficial knowledge and wisdom, utter learned foolishness. Others there are so bound by traditions and by words that they cannot understand the changes in thought and in form that are demanded for a movement so comprehensive and so fundamental as Christian Missions.

Now, Mr. Speer has for forty-five years been one of the foremost of missionary leaders and thinkers. He is a man of such culture of soul and mind as to enable him to understand, and a man of such deep and vital experience as to enable him to think in terms of the ages and not of the fleeting years of a transition era.

With his equipment he comes to discuss the elemental and essential principles and grounds of Missions in the light of the

extensive changes of our present world conditions of thought and life. The work is not one to startle with brilliancy, nor to pique with novelty. It is one to guide in sober thinking and in the demand of wisdom to consider all the facts and the abiding issues. It is most timely.

W. O. CARVER.

The Sources of Islam: An Inquiry into the Sources of the Faith and Practice of the Muhammedan Religion. By the Rev. John C. Blair, B.A., R.U.I., (Q.U.B.), Author of "Joseph the Good, and "The Great Indian Famine." Madras, 1925. The Christian Literature Society for India. Had from The Christian Literature Society in London. 189 pp. R. 4. \$1.50 net.

With wide information based on reading, research and observation, our author has treated with clearness his subject. He cites and quotes the sources and authorities freely. His aim is always facts, not novelty or originality. The student will need to keep in mind that it is the Religion of the Q'uran and of the early days of the Faith that is here treated; not the variformed Mohammedanism of the present day. With this in mind one may readily agree that "The whole undertaking deserves the highest praise, and the author should receive the hearty thanks of all missionaries engaged in work amongst Muslims for the real help this book affords them."

No other small volume treats the subject so well.

W. O. CARVER.

The Vatican Mission Exposition—A Window on the World. By Rev. John J. Considine, S.T.L., of the Catholic Foreign Mission Society of America. New York, 1925. The Macmillan Company. 177 pp. \$1.40.

One does not read far in this book without ascertaining that it was wisdom that directed the choice of the author to go to Rome to supervise the construction of the Mary Knoll mission booth at the Vatican Mission Exposition, held in connection with Holy Year.

He is evidently a man of wide knowledge, extensive culture, organizing insight, a most devoted Catholic, an adoring subject of the Pope, a skillful and polished writer with unusual powers of description. He is genuinely interested in the world's being saved by being brought into the Roman Church.

The Exposition was a gigantic conception and a very splendid one for its purposes. It was evidently carried out comprehensively and without stint of money. It is a great illustration of the fact, to which I have called attention in other connection in these pages, that the Roman Church has entered upon its most extensive campaign for winning the world to its fold.

The work is not only written with distinct ability, it is illustrated copiously with finely executed photographic cuts, and in all respects mechanically attractive. Intended as propaganda for mission support, and probably for impressing non-Catholics, it must be pronounced a successful instrument. A series of statistical charts in the Appendix are very instructive. The work is to be commended to all who wish to know the foreign mission work and spirit of the Roman Church.

W. O. CARVER.

Demon Possession and Allied Themes: Being an Inductive Study of Phenomena of Our Own Times. By John L. Nevins, D.D., for forty years a Missionary to the Chinese; with an Introduction by Rev. F. F. Ellinwood, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., and Author of "Oriental Religions and Christianity;" with an Index: Bibliographical, Biblical, Pathological and General. Seventh Edition, with corrections and supplement. New York. Fleming H. Revell Company. 528 pp.

After thirty years it is still worth while to reissue this, which was one of the most notable volumes of a generation ago. Its reprinting at this time will manifest the scholarly, painstaking, extensive toil of this missionary, who was one of the most original, versatile and influential of his generation. The boldness with which he tackled one of the most difficult problems in religion as well as in psychological and pathological

science was equalled only by the respect he commanded for his method and his results.

Now, in the revived interest in psychology and when abnormalities are so extensively looked upon as the best laboratory material for psychologists, Dr. Nevins' old book will afford fresh material. Also, it will help modern missionaries and students to see how they grappled with their problems the latter half of the nineteenth century, which were the pioneering missionary days in China.

W. O. CARVER.

V. CHURCH HISTORY.

Early Church History. By J. Vernon Bartlet, M.A., D.D., Lecturer in Church History, Mansfield College, Oxford. The Religious Tract Society, London. 1925. 256 pp. 3s. 6d.

Many years ago Dr. Bartlet issued a "Primer" on Early Church History. This was so popular that it went through many reprintings. The present volume, however, is essentially a new book and incorporates the results of the long and fruitful years of research which the author constantly carries on. Dr. Bartlet is not only a historian but is a New Testament scholar of the first rank; he also holds firmly to the main lines of evangelical faith. Dr. Bartlet has been a life-long student of philosophy and he has spent much time with the sources in writing this book.

The reviewer recalls with pride that he sat under Dr. Bartlet through a course of lectures on this subject in 1923-24. This delightful volume gives a sketch of the first four centuries of Christianity. This is arranged in eleven fresh, well-written and informing chapters. Every page bristles with a new interest as the time, the thought and the men of these centuries are dealt with by a master hand. One does not like to lay down the book till he has read the whole.

One marvels at the note on page 61, where the historian and scholar steps aside long enough for the churchman to make a rather weak plea for "Infant Baptism." With this exception this book is worthy of the man of God who wrote it, and it is a real contribution to that limitless field—early Church History. This book deserves wide reading and study in America. The print is excellent, the binding is neat and the style is engaging. The references are selected with care and discrimination, and there is an excellent index.

F. M. POWELL.

The Historical Development of Christianity. By Oscar L. Joseph. Charles Scribner's Sons. 189 pp. \$1.50.

This is one of the few volumes "now ready" in "The Life and Religion Series," edited by Frank K. Sanders and Henry A. Sherman. Dr. Joseph shows a firm grasp of the main facts of Christian history, and his presentation of these facts is fresh as well as popular. Nearly every outstanding event of Christianity is briefly but pungently treated.

There are twelve chapters: "Pentecostal Days," "Transition Times," "Triumphs and Defeats," "Ecclesiastical Imperialism," "Church and State in Conflict," "Confusion and Controversy," "The New Learning," "The Reformation," "The Aftermath," "Rationalism and Revelation," "Romanticism and Criticism," "The Present Task."

The author is at his best in the chapters "The New Learning," "Rationalism and Revelation" and "Romanticism and Criticism." The treatment of the Reformation is excellent so far as it goes, but any treatment of those troublous times that fails to mention the Anabaptists is certainly inadequate. The appendix has many unique features, the most valuable of which is the Reference Literature for each chapter. The author is sane, evangelical and historical in approach and method. This is an excellent book, any chapter of which is worth the small price which is asked.

F. M. POWELL.

Christianity—Which Way? By Charles Sparren Nickerson. The Century Company, New York. 1925. 228 pp. \$1.75.

This is one of the most interesting and stimulating volumes which has appeared from the recent religious press. One will frequently disagree with the author, but one will never be antagonized by him.

The author shows a firm grasp of the facts and philosophies of Christian History, and in the four brief but delightfully written chapters he shows the danger and destruction which has always attended "creed-making." Not that the author is opposed to creeds as such—he knows they are necessary. But he also knows that when persons or organizations take upon themselves to regulate other persons or organizations it is foreign to the spirit and teaching of Christ.

One could wish that every denominational politician in America would read this book. It would start a line of thought that would, under God, one believes, do more to advance Christ's Kingdom than all of our conventions and conferences, which are so largely taken up with proofs, arguments and statistics. The author is often wrong, we believe, in some of his interpretations of scripture; and while we often disagree with him he is never irreverent, but always sanely evangelical. This book should be read and pondered by every intelligent Christian.

F. M. POWELL.

The Origin of Islam, in Its Christian Environment. By Richard Bell, M.A., D.D. Macmillan Company. New York, 1926. 224 pp. 10s. 6d.

The background of this remarkable book is the "Gunning Lectures, Edinburgh University, 1925," although the book contains somewhat more material than the time limits of the lectures allowed. Dr. Bell is the lecturer in Arabic in Edinburgh University and has gone direct to the sources in preparation of this informing volume.

The book is divided into as many chapters—seven—as there were lectures. The first chapter gives a scintillating survey of “The Eastern Church and the Christian Environment of Arabia;” the second describes “Christianity in South Arabia and Its Influence upon Arabs in General.” The third chapter gives a most interesting account of “The Beginnings of Mohammed’s Religious Activity,” while the fourth discusses “The Molding of the Prophet.” The fifth chapter gives the various and varying attitudes of Mohammed to Christianity. The sixth chapter gives a picture of the “Christian Population at the Arab Conquest,” and the seventh deals with “Christian Influences in Early Islam.” The book is well written and the ground covered by a master. This book is a real contribution to the student of Church History and Religions. We bespeak and hope for it a wide reading.

F. M. POWELL.

Progressive Christianity. By Wm. A. Vrooman. The Macmillan Company, New York, 1926. 337 pp. \$2.50.

This volume is rather more interestingly written than most of the books of its class. The book is mis-named, for it treats neither of progress nor Christianity. The author reviews a few of Roman Catholic and Protestant perversions of Christianity and makes these the basis for his opposition to historic Christianity, churches, creeds, etc.

There is nothing new in the book, just a rather interesting re-arranging of the stereotyped and usual attacks upon New Testament Christianity. All Protestants are grouped under a single head and treatment and are estimated on the basis of a statement taken out of its original setting. There is a sharp line of distinction between “Fundamentalists” and “Modernists,” yet there is no distinction within each group. The former is holding back “Progressive Christianity” and is perverting the “Religion of Christ,” which the author distinguishes from Christianity. The latter is the only hope, as he will rescue the “Religion of Christ” from the Christianity of the churches.

All creeds, except the author's, are a perversion of the "Religion of Christ." Paul began the trouble and has been aided by all who wished to impose *authority* upon an unthinking generation. The authority of the Bible is that given by the Reformation in exchange for the authority of the Church. Sin is not guilt, and eternal punishment is a horrible nightmare brought over from the Middle Ages.

One is rather amused at the patronizing manner of the author in his dealing with those factors which have saved civilization from putrefaction. It requires no superior intelligence to repudiate historical Christianity. Nor is it a sign of wisdom to use the material of history solely for partizan purposes. One cannot be a Christian without Christ, and the only Christ that is known is the Jesus of history and experience. It is puerile to talk of the Religion of Christ and at the same time deny the Christ of the New Testament. If Christ was not and is not what He claimed to be, why consider Him at all? To indicate that Progressive Christianity can come only as we repudiate all the progress that Christianity has made through the churches, is both to misread history and to deny that Christ had a religion at all. The Progressive Christianity of the author, one believes, would be Retrogressive Social Service.

F. M. POWELL.

VI. PRACTICAL THEOLOGY AND SOCIAL REFORM.

Ideals of Conduct: An Exposition of Moral Attitudes. By John Dashiell Stoops, Professor of Philosophy at Grinnell College. The Macmillan Company, New York, 1926. 369 pp.

As clearly stated in the preface, "the book treats of three phases in the evolution of morality—objective morality, the morality of the inner life, and a synthesis of these two ideals." This survey of the historic development of general moral attitudes is very interesting and suggestive, and throws a great

deal of light especially upon the moral history of the Middle Ages and upon the confused moral movements of the present age. It is difficult, of course, thus to divide the moral development of mankind into definite periods without making the impression that such stages of development are, or were, more sharply marked off from one another than the facts really justify. And the book makes this impression. But it is a fault which is practically impossible to avoid when one is seeking to systematize and unify the facts of history. The change from the dominance of one moral attitude to another is somewhat like a change of climate. It is gradual. There are many fluctuating changes. The old attitude survives long among certain classes of the people. There are many reactionary tendencies. But after a long while it becomes evident that a new moral attitude has become dominant. All of these confused and confusing fluctuations, reactions and survivals can not be taken account of as they actually occur in human experience, and hence such a theoretical outline of the history as we are reviewing must always appear to one who is acquainted with the facts to be in some measure artificial. It corresponds to the facts in a general way, but only in a general way.

The author does not seem to me to give to the teaching of Jesus as central and cardinal a position in the development as it deserves. But, notwithstanding these defects, the author has done a notable and important work in this volume.

C. S. GARDNER.

Inner Radiance: Paragraphs in Christian Mysticism. By Evelyn Mabel Watson. The Abingdon Press, New York and Cincinnati. 1926. 137 pp. 75 cents net.

If one only brings to this little book a sympathetic mind and a devout spirit, he will find it a source of light and blessing, and will receive full compensation. Evidently the author is of the blessed number of those by whom Jesus said to Philip: "He that sees me hath seen the Father." Above intellectual

achievement and culture, above even ethical insight and attainment, there is an intuitive or direct knowledge of God that is called mystical, in and by which God is certified to the consciousness of those who are faithful and loving in the highest sense by the immediate and inner witness of the Holy Spirit. This volume is a revelation of such spiritual experiences, and a challenge to others to enter into this ampler life of spiritual fellowship in which they, too, may rejoice and be glad.

GEO. B. EAGER.

The Key to the Kingdom: Studies in the Beatitudes. By Rev. James Reid, M.A., Author of "In Quest of Reality," "The Victory of God," etc. George H. Doran Company. 217 pp. \$1.25 net.

Another book in the series of "Little Books on the Christian Life." The author takes the beatitudes as the key to the Kingdom. He emphasizes their difficulty, but stresses the importance of mastering them early in Kingdom service. Jesus lays them on the hearts of his disciples soon after he enlisted them. Matthew places them early in his Gospel account. They are not merely catchy sayings for children to repeat, but they are formative principles for strong men to master before they can completely consecrate their lives on the altar of service in the Kingdom of Christ. A careful reading of this book will deepen the spiritual life.

H. W. TRIBBLE.

The Christian Good of Scotland. Scottish Layman's Library. Edited by Rev. John Adams, B.D. T. & T. Clark, 38 George Street, Edinburgh. 1926. 221 pp. \$2.00 net. American representatives, Charles Scribner's Sons, Fifth Avenue, New York.

The author of this rare volume is not unknown to our readers. His "Israel's Ideal," "Studies in Old Testament Theology," "Sermons in Syntax, Studies in the Hebrew Text," and "The Suffering of the Best; or, Service and Sacrifice" have commended him to many a professor, student and scholarly preacher

in America. What a way these highly educated and devout Scotchmen have of getting hold of their truth-seeking readers the world over. Then another thing that interests American readers in Dr. Adams is that he pays the men of the ranks in the great Christian army the tribute of thinking of a great host of them as "interested in a good deal more than 'headlines.'" He believes that the majority of our office-bearers in all the churches are prepared to give their best thought to the laudable task of reviving and, if need be, reconstructing the church as a whole, and that anything conducive to this end will be heartily welcomed by them. Among their office-bearers and leaders are, of course, "many men of many minds," and such a series as that to which this volume belongs must cover many lines of thought for which a living Christianity stands. They must include, for instance, volumes of Biography, Church History, Foreign Missions, as well as Biblical Exposition, Social Problems, and, not of least importance, certain of some real and up-to-date "Helps for Devotion." It is a thing to rejoice in that it is on these various lines this "*Layman's Library*" has been planned, and, so far, actually produced. It is to be issued to the last, as it has been in its first installment, in "sets of five," introducing at least one volume on each of these great and vital themes.

If we may judge of the whole series by this volume of the first set, we may congratulate ourselves and all who are interested in these great subjects on what is in store for us and for other men and women of awakened and active minds.

Just now these chapters will be found of arousing interest and satisfying and inspiring power: Chapter VI, "The Church's Appeal to Her Young Men;" VII, "The Value of Christian Biography;" IX, "Greater Possibilities for Foreign Missions;" X, "A Place for Evangelists in the Modern Church;" XI, "The Church and Social Questions;" XII, "Expository Lectures on John's Gospel, Chapter II;" "The Value of the Divine Touch;" and, last but by no means least, "Biographical Lecture on 'Asking for the Old Paths'" (Jer. 6-16). A brief but admirable

Index makes the whole book and every part of it accessible and especially valuable to one who is interested in this or that character, author, hero, or subject, and not alike interested in all. The paper and type are good.

GEO. B. EAGER.

Seven Days With God. By Abraham Mitrie Rihbany, Author of "The Syrian Christ," etc. Houghton Mifflin Company, Boston, 1926. \$2.50 net. In which the author shows that, notwithstanding all the noise and din of the machinery of our age, the things which gave us real hold on life and make it worth while are the spiritual realities; and, therefore, our real business is with God, even if we are not always aware of it. The world is not divided between God and Caesar—the life of the soul is a unity, it is either loyal to God or not loyal. The book takes its name from the last chapter, in which the author sums up the entire message he would thus deliver to the present generation.

GEO. B. EAGER.

VII. PSYCHOLOGY AND RELIGIOUS EDUCATION.

Psychology and the Church. By W. R. Matthews, L. W. Grensted, H. M. Relton, J. A. Hadfield, L. F. Browne and O. Hardman (Editor). New York, 1925. The Macmillan Company. 203 pp. \$1.50.

The British are just now doing some greatly needed work in the field of psychology as related to religion and Christianity, and doing it very splendidly. There is a very bedlam of shallow faddism in psychology that is attacking the reliability of religious beliefs and the reality of religious values to the great host of the superficial.

Most of the American writers are caught in the stream and splashing around hilariously or hopelessly, according to their bent. The British were the first to appreciate the truth in the new theories and to begin to rescue them from the mass of folly. This book is, in the main, a fine example of this. A few Americans are doing splendid work in this field. More will. Dr.

Matthews gives quite clearly "The Psychological Standpoint and Its Limitations," "The Progress and Present Position of the Study of Psychology." They are brilliantly set forth in a few pages by Mr. Grensted; Dr. Relton strikes the center of the problem of "The Psychology of Prayer and Religious Experience," resuming the principle but leaving the applications mainly untouched. Nothing in the whole field more needs clarifying than "Moral Development," for the current psychology is at this point most vicious; and Dr. Hardman shows the way to the central weakness well. The other two writers unite in discussing "The Psychology of Spiritual Healing," undertaking to distinguish "mental" and "spiritual" healing, and giving an outline of the history of such undertakings.

W. O. CARVER.

The Psychology of Religion. By W. B. Selbie, M.A., D.D., Principal of Mansfield College, Oxford, etc. The Clarendon Press, Oxford. 1924.

"This book contains the substance of two courses of lectures delivered under the Wilde Foundation at Oxford."

The outstanding character of this discussion is its conservatism, its balance, its freedom from extremism. The author is conversant with the literature of the subject, looks at both sides of every question and never surrenders to any of the extremists. He is open-minded, and his method is eclectic. He finds something worth while in nearly all the contributions that have been made to this subject; and the chief value of his own contribution does not consist in "the breaking of new ground," in the presentation of original ideas or theories, but in the sanity and common sense with which the whole subject is considered—characteristics which have been too often wanting in many of those who have, nevertheless, done very valuable work

C. S. GARDNER.

Almost Human. By Robert M. Yerkes, Professor of Psychology, Institute of Psychology, Yale University. Illustrated. The Century Company, New York and London, 1925. XXI and 298 pp. \$3.00 net.

With scores of splendid photographic illustrations, with paper and print of high merit, carrying the story of experiments, observations, surmises and interpretations by an enthusiastic student, here we have a delightful book. Professor Yerkes has not only had pets of his own, and studied books and magazines, but had the opportunity of laboratory observation in a remarkable collection of primates in Cuba.

The whole story is well done and affords material for both interesting reading and scientific study. Those who have had to do with dogs and horses could parallel all the experiences of **Monkey** manifestations almost human. W. O. CARVER.

Christ in Man-Making. By Herman Harrell Horne, Professor of The Philosophy of Education in New York University. New York and Cincinnati, 1926. The Abingdon Press. 101 pp. 50 cents.

How inspiring to find a Professor of Education who conceives education as the business of man-making, and who finds in Christ the ideal and authority in that supreme undertaking!

The three lectures in this volume were first given in the Southern Baptist Seminary, where they were heard with great appreciation and profit. It is a delight that they are now available for the public generally. Their topics are "Christ in Heredity;" "in Environment;" "in the Individual Will."

Whoever will read them will be grateful to the able author and to the friend who directs attention to this neat little volume.

W. O. CARVER.

VIII. STORY AND BIOGRAPHY.

When Yesterday Was Young. By Isla May Mullins. Author of "Captain Pluck," etc. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 1926. \$1.75 net.

Not even the author's spirited and inspiring story of "Captain Pluck," as the reviewer recalls it, was as gripping and enchanting to this reader as this story, her last, and, in a way, her best. But, for many reasons, we must be ready to recognize the wisdom and aptness of the saying, "*De gustibus non disputandum est.*" One's own experience, attitude, preferences for biography over the story-form of life-writing, or idiosyncrasy of taste, may determine and differentiate the verdict or evaluation in this case or that. As to this reader, not only did the vivid and tragic opening of the story "with the noise of guns and the sight of weary soldiers in retreat," take hold of him as reality, but also the succeeding story of the "little girl" that "resents being hidden while the strange armed 'men in blue'" are about the yard and house—this "little southern girl" that from the first seemed to possess the magic power to win hearts and take care of herself, awakened in him thousands of slumbering memories and made him live over again the parts of his own life that were most full of thrills, and, as the sequel proved, had power to mould the plastic clay of his young life, as they did hers—who, I say, that lived through it all, the blood-curdling times of war, and the sweet times of peace, could fail to respond to this true and deeply interesting human document? The heroine and author, we find in this case, are one and the same, and the dear little girl, the graphic pictures of Southern scenery and life, the chequered experiences of war time and "after de war," are all presented so charmingly, so naturally, so vividly, that one can scarcely realize he was not a bodily participant in the scenes portrayed. One sees as with the natural eye this winsome, artless, gifted little girl as she grows into maidenhood

and womanhood. She wins and holds your love and confidence every step of the way, and succeeds in giving us some intimate details without any violation of good taste, or any egotism, as she carries us on with ever-increasing interest, admiration and love. The aspiring, achieving woman we know today is the older edition of the identical girl that lived "When Yesterday Was Young."

GEO. B. EAGER.

Hudson Taylor. Vol. I, In Early Years—the Growth of a Soul. 540 pp. Vol. II, The China Inland Mission—The Growth of a Work of God. 650 pp. By Dr. and Mrs. Howard Taylor. Philadelphia, London, etc., The China Inland Mission. \$1.50 a volume, separately or together.

Here is one of the books that every student and lover of missions ought to desire, and the C. I. M. have made it possible for everyone to get it by putting a price on this "seventh impression" that is astounding. One of the great leaders and founders in missionary history has the good fortune to have the story of his life and work told by loving hearts and hands, with real ability.

Besides a study in missions it is a study in character and a study in personal religion of rare strength and simplicity. Thousands should take advantage of so unusual an opportunity.

W. O. CARVER.

These Twelve: A Study in Temperament. By Charles Reynolds Brown, Dean of the Divinity School, Yale University. 1926. The Century Company, New York and London. 278 pp. \$2.00.

One naturally expects a discussion of the Twelve Apostles, especially as on the title page there appears this sentence, "These twelve Jesus sent forth." But only nine belong to the group of the Twelve Apostles (Peter, James, John, Andrew, Philip, Matthew, Thomas, Simon Zelotes, Judas Iscariot). He omits a discussion of James the son of Alpheus, Lebbaeus,

Bartholomew (Nathanael) and substitutes Barnabas, Paul, Jesus. But in that case the title page should have been changed and also the Foreword. Besides, I do not like putting Jesus in the group of the other eleven men even though Dr. Brown here calls him "Jesus: the Son of Man, the Perfect Type." Dr. Brown (p. 255), "Holding strenuously as I do to the higher view of Christ's person, standing ready to bow before Him in adoration and to hail Him as Saviour, Redeemer, Lord," here limits his discussion to the human categories. In itself that is legitimate, and Dr. Brown does it well, as he does the other persons. But I myself should have liked it better in another setting.

A. T. ROBERTSON.

The Fourth Evangelist: His Place in the Development of Religious Thought. By C. F. Nolloth, M.A., D.Litt., Hon. Fellow of Oriel College, Oxford. 1926. John Murray, 50A Albemarle Street, London. 266 pp. 10s. 6d.

If one wishes a thoroughly modern, critical, scholarly, sane discussion of the authorship of the Fourth Gospel, here it is. Dr. Nolloth shows that there was only one John of Ephesus, that John of Ephesus was the Apostle John, the Beloved Disciple; that he lived till the end of the first century; that he wrote all the five Johannine books. It is a patient and honest book that ought to satisfy any open-minded man.

A. T. ROBERTSON.

Best Short Stories of the World. Edited by Konrad Bercovici, with an Introduction, and published by The Stratford Company, Boston, 1925. 516 pp. \$2.50 net.

This rare book contains the most representative short stories of the world, according to the editor, by the following authors:

Edgar Allan Poe, Anatole France, Oscar Wilde, Mullatuli (Edward D. Dekker), Maxim Gorki, Sherwood Anderson, Honore de Balzac, Anton Checkov, Guy de Maupassant, Katherine

Mansfield, J. L. Perez, Ivan Burin, Frank Harris, I. L. Caragiale, Catulle Mendes, Leo Tolstoi, Leonid Andrevyev, Genesis, I-III.

In addition to stories by these writers, there is a famous Gypsy tale never before reduced to writing, prepared for this publication by Mr. Bercovici himself.

Whatever may be thought of the writers or their stories, one thing is certain, they make up a collection of rare interest, whether we react for or against them. GEO. B. EAGER.

Great Painters and Their Famous Bible Pictures. Edited by William Griffith. Published by William H. Wise and Company, New York.

In this beautifully finished volume we have the Bible story retold in one hundred masterpieces, chronologically arranged, with sidelights on the life and work of the artist. The order of the arrangement follows the Biblical chronology, and under each illustration is given the date of the artist's birth and death and the Bible text that is illustrated.

It can be recommended heartily to all our people who want to know something of the great Biblical pictures and the artists who have produced them. KYLE M. YATES.

Tip Tops of Travel: Visits to Places of Human Interest and to the Homes of Ideas. By James L. Hill, D.D., Author of "Yankees," "The Worst Boys in Town," etc. Boston, 1925. Richard G. Badger. 270 pp. \$2.50 net.

The sub-title indicates the general character of this work—stories of travel that have to do in the first half with nature and people in general, and the second half with places of interest because of their interest with personal history of notable men, or incidents that were strategic in history.

The items are usually interesting, often novel, by special purpose so chosen. But there is little order and almost no logical

continuity, a fact that makes it less provoking that the particular copy sent for review got the sheets badly mixed in the hands of the binder. The work really consists of a series of almost innumerable short paragraphs, seldom covering so much as a page, loosely strung together. The photographic illustrations are good.

W. O. CARVER.

Facts About Poe. Portraits and Daguerreotypes of Edgar Allan Poe. By Amanda Pogue Schulte. With a Sketch of the Life of Poe, by James Southall Wilson. Published by the Division of Extension of University of Virginia. 1926. 58 pp. Price cloth, \$1.00; paper, 25 cents.

Poe is a perennially interesting character. This little volume, besides giving seventeen portraits of Poe, gives the main facts of his life. The research required, in the attempt to make this book thoroughly accurate, was carried to every available source.

Every student of history, biography and poetry will be enriched by this little volume. There is an extended bibliography, along with the careful sifting of evidence throughout. If one wishes to go into the more extended study of the life of Poe, this volume furnishes the direction, but if one wants rather the main facts of his life this will equally become the source book.

F. M. POWELL.

IX. MISCELLANEOUS.

Studies in Chinese Diplomatic History. By Ching-Lein Hsia, Ph.D. (Edinburgh). The Commercial Press, Ltd., Shanghai, China, 1925.

This is in substance the author's thesis approved for the degree of Doctor of Philosophy in the University of Edinburgh in the spring of 1922. It is not a history of Chinese diplomatic

relations, nor a random selection of problems arising out of China's intercourse with foreign nations. "It is a book of studies," the author explains in the Preface, "so far as I have tried to state the problems and examine them; and it discusses some of the salient factors in the relation of our country with the foreign powers—particularly Great Britain." It has special reference to the "questions for readjustment submitted by China to the Paris Peace Conference." It is hoped it may help toward a better understanding of questions connected with China's treaty obligations.

GEO. B. EAGER.

Our Father. By Anthony C. Deane, M.A. George H. Doran Company. 159 pp. \$1.25 net.

This book comes in the series of "Little Books on The Christian Life," and is a study of the Lord's Prayer. Rather, it is a study of the model prayer given by our Lord to the disciples, as recorded in the sixth chapter of Matthew and the eleventh chapter of Luke. It is good food for the Christian in the quiet periods of devotion and meditation. The reader has the feeling that the author is talking directly but quietly to him, in some place withdrawn from the crowd. It is not a technical or critical discussion, yet it is accurate and definite—dealing with the main theme of the prayer in a broad way. In the hurried and crowded life of the present day it is a fine thing for the Christian to have some books of this sort to help cultivate the habit of meditation.

H. W. TRIBBLE.

The American Year Book, 1925. Macmillan Company, New York. 1158 pp. \$7.50.

This monumental work is edited by Albert Bushnell Hart and William M. Schuyler, with the co-operation of the American Year Book Society, representing forty-five national learned societies, assisted by two hundred and fifty-six contributors.

It is a record of the "significant events, personalities and tendencies" of the year 1925 in the United States.

The 1925 Year Book not only records the outstanding events of the year, but it gives a "classified study of the national, state and local governments, showing what changes have been made in constitutions, important statutes, etc."

The special section on law is a mine of information on legal problems and their adjustment. Business organization and conduct is fully dealt with; public finance, banking, labor, agriculture, manufacture, all the sciences, etc., with a large section of the book devoted to the social and intellectual advances of 1925, an extensive chronology, necrology and index complete the 1925 Year Book, making it the most comprehensive and useful of all the volumes yet published. It is invaluable to the student of the times.

F. M. POWELL.

Illustrative Anecdote: For Preachers, Sunday School Teachers and the Family Circle. By Rev. Henry M. Tyndall, Pastor of the People's Tabernacle, New York. Order from the Author, 56 East 102 Street, New York. 616 pp. 1229 illustrations. 27 pages of Index. 1925. \$2.50.

Dr. Tyndall has rendered the Christian world a real service in publishing these "illustrative anecdotes." For more than thirty years thousands of readers have been blessed by the fresh, clean and apt illustrations always found in the author's "Little Evangelist." Now, as they come in a beautifully bound volume, well printed and thoroughly indexed, they form a most valuable addition to any Christian's library.

One will always wonder how a single man could in a lifetime collect from almost every source such an array of telling, revealing and searching illustrations. There is not a gospel theme which is not illuminated in this volume. Every one of these illustrations is sane, clear and evangelical. This book deserves a wide use, and the moderate price makes it available for an extended circulation.

F. M. POWELL.

BOOKS RECEIVED.

The China Mission Year Book, 1925. Edited by Henry T. Hodgkin, M.D., Shanghai Christian Literature Society. 408 pp. Indispensable for those who wish to know Christianity in China.

American Relations with China: Report of Conference at Johns Hopkins University, 1925. The Johns Hopkins Press, Baltimore. 198 pp.

Connor, Prof. W. T.—*The Teachings of Mrs. Eddy*. Nashville, Tenn., 1926. Baptist Sunday School Board. 61 pp. 50 cents.

Frazer, Sir J. G.—*The Worship of Nature*. The Gifford Lectures for 1924 and 1925. New York, 1926. The Macmillan Company. \$4.00.

Goodman, Frank J.—*China, An Analysis*. Baltimore, 1926. The Johns Hopkins Press. 279 pp. \$2.00.

Gowen, Herbert T.—*Asia, A Short History from the Earliest Times to the Present Day*. Boston, 1926. Little, Brown and Company. XX-|-436 pp. and map. \$3.50 net.

Griffith, Jones E.—*Providence—Divine and Human*. Vol I, Some Problems of Divine Providence. New York, 1926. George H. Doran Company. 316 pp. \$2.50 net.

Hibbard, D. S.—*Making a Nation: The Changing Philippines*. New York, 1926. Board of Foreign Missions of the Presbyterian Church. 127 pp. Paper, 50 cents.

Ching, Lin Hsia—*Studies in Chinese Diplomatic History*. Shanghai, 1925. The Commercial Press. XII-|-226 pp. \$3.00 net.

Kerr, Alva Martin, D.D.—*Thinking Through: Facts and Principles to Clarify the Controversial Thinking in the Church*. New York, 1926. George H. Doran Company. 125 pp. \$1.25 net.

Lodge, Sir Oliver—*Evolution and Creation*. New York, 1926. George H. Doran Company. 160 pp. \$2.00 net.

McCrossan, T. J., B.A., B.D.—*The Bible: Its Christ and Modernism*. New York, 1926. The Christian Alliance Publishing Company. 212 pp. \$1.50 net.

McFadyen, J. F., M.A., D.D.—*The Missionary Idea in Life and Religion*. New York, 1926. Charles Scribner's Sons. 178 pp. \$1.50.

Scientific Humanism. By Lathrop Stoddard. Charles Scribner's Sons, New York, 1926. 177 pp. \$2.00.

Five Minutes Daily with Luther. By John T. Mueller. Macmillan Company, New York, 1926. 375 pp. \$2.50.

Where Do You Live? By Charles R. Brown, Dean of the Yale Divinity School. Yale University Press, New Haven and New York. 1926. 148 pp. \$1.50.

Three Pamphlets from the World Dominion Press, London, 1926. Price each, six shillings. (1) Indigenous Ideals in Practice. (2) A Bird's Eye View of Latin America. (3) Education in the Native Church—by Roland Allen.

Italy Under Mussolini. By Wm. Bolitho. Macmillan Company, New York, 1926. 129 pp. \$2.00.

Builders of Modern India.

Thompson, E. J.—Robindranath Tagore. 112 pp.

Winslow, J. C.—Narayan Vaman Tilak. 137 pp.

Gray, M. A., and Parekh, M. C.—Mahatma Gaudke. New York and Calcutta, 1925. \$1.00 each.

Osborn, Lucretia Perry—*The Chain of Life*. New York, 1925. Charles Scribner's Sons. 189 pp. \$2.00 net.

Picket, Deets—*Alcohol and the New Age: An Elective Course for Young People*. New York and Cincinnati, 1926. The Methodist Book Concern. 136 pp. 75 cents. Postage, 7 cents.

O'Toole, G. P., Ph.D., S.T.D.—*The Case Against Evolution*. 1926 reprint [originally printed 1912 and reviewed in *Review and Exp.*] The Macmillan Company, New York. 408 pp. \$1.75.

Ribbany, A. M.—*Seven Days with God*. New York, 1926. Houghton Mifflin Company. 254 pp. \$2.50.

Singmaster, Elsie—*The Book of the Constitution, for Young People*. George H. Doran Company, New York, 1926. \$1.50.

The Present Situation in China and Its Significance for Christian Missions. Committee of Reference and Counsel. New York, 1925. Pamphlet. 40 pp.

The Nature of Religion (Gifford Lectures, 1924.) By W. P. Patterson, D.D., Professor at Divinity University, Edinburgh. George H. Doran Company, New York, 1925. 508 pp. \$4.50.

The Task of the Church: A World Survey in Nine Parts. World Dominion Press, London. 141 pp. 7s. 6d.

The Spiritual Genius of St. Paul: A Contribution toward the Re-interpretation of His Message. By Rev. D. M. Ross, D.D. George H. Doran Company, New York, 1926. 254 pp. \$2.50.

The Moslem World in Revolution. By W. Wilson Cash. Edinburgh House Press. London, 1926. 160 pp. 2 shillings.

Jesus and Our Generation. By Chas. Whitney Gilkey. University of Chicago Press, 1926. 183 pp. \$2.00.

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